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THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,
EDITOR.

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THE SONG OF HOPE.

E. D. FRENCH.

How sad and lonely is the fate of man,
As years bring disabilities and cares;
The faltering step, the dimness of the sight,
The truant memory and waning hope,
Conspire to sink the spirit in despair,
And time may pass, only as vacant hours,
To leave the present lone and desolate.

But let the heart be resolute and strong;
Send waves of thought to dissipate the gloom.
The "still, small voice" that ever strives
To bless
Isspeaking every hour in loving thoughts.
It brings the balm of certainty and peace;
It stamps the impress of immortal hope
Upon the tablets of life's sacred page.

This hope and trust, this new-found certainty,
Brightens the imagery of every thought,
And bears aloft the energies of mind,
Till it breaks the bonds of earthly fear.
Thus a new song is written in your heart,
And you may sing in rhapsodies of joy.

For wisdom leads you on to brighter light,
And knowledge finds the doorway of the truth.
The shadows banish—hope is certainty,
And brightness only leads the way
To open windows for the spirit eye.

Gold destiny may blind material sight
And close the listening ear to welcome voice,
But the great fountain of renewing life
Will give you vision brighter than the dreams
Of the enchanted spirit in its flight,
While bound to cumbrous clay of mortal life.

Then banish all sadness; oh, bury it deep;
'Tis a gnome of the ages past.
Hide it beneath where the ages sleep;
Let oblivion hold it fast.

Let the shadows that fall o'er the God-given soul
Be changed to the splendors of light;
Let infinite love in full glory unroll,
Then nothing can shadow the sight.

Then raise your tired spirit; oh, raise it on high;
'Tis an angel for the years to come.
Let it ride in the ether, as vast as the sky;
It will find its own glorious home.

BORDERLAND

Experience in India.

In 1854 General Barter, C. B., was doing duty as lieutenant at the hill station of Murree, in the Punjab. He lived in a house a Lieutenant B— had built not long before. Lieutenant B— died on Jan. 2, 1854, soon after finishing his house. This house was on the spur of a hill 300 or 400 yards under the only road with which it communicated by a bridle path never used by horsemen. The bridle path ended at a precipice, and a foot-path led up into it from the house.

One evening Mr. and Mrs. Deane called on Lieutenant Barter. About

11 o'clock they started for home. The moon was full and the lieutenant walked to the bridle path with his friends, who climbed it to reach the road. He bade them good-night and loitered, smoking a cigar. His two dogs were with him.

Just as he turned to go home, he heard a horse's hoofs coming down the bridle path. At a bend of the path a tall hat came into view, then around the corner the wearer of the hat, who rode a pony and had a couple of native grooms in attendance.

"At this time," according to the General's statement, "the two dogs came, and crouching at my side, gave low, frightened whimpers. The moon was at the full, a tropical moon, so bright you could see to read a newspaper by its light,

and I saw the party above me advance as plainly as if it were noonday; they were above me some eight or ten feet on the bridle road. On the party came. The rider was in full dinner dress, with white waistcoat and tall chimney pot hat, and he sat on a powerful hill pony (dark brown, with black mane and tail) in a listless way, the reins hanging loosely from both hands. Grooms led the pony and supported the rider."

Lieutenant Barter, knowing they could not go anywhere except to his own house, called out: "Quon hai?" (Who is it?) adding in English: "Hullo. What the devil do you want here?" The group halted, the rider gathered up the reins with both hands and turning, discovered to Barter the face of the

late Lieutenant B—. It was a ghastly face—that of a corpse, and had the sort of beard known as the Newgate fringe. The body was stouter than when Barter had last seen the lieutenant.

Lieutenant Barter rushed up the bank to the bridle path, only to find it empty. He went along the whole length of it, but saw no sign of any one.

The next day Mr. Deane was talking with Lieutenant Barter, and speaking of the late Lieutenant B—, said: "He grew bloated before his death, and while on the sick list he let his beard grow, in spite of all we said to him. I believe he was buried with it on."

Crystal Gazing.

Crystal-gazing, supposed to be one of the lost arts of the old-time necromancers, dead with the days of ancient Egypt, is being practiced to-day in Chicago, and there is a coterie of young society "huds" who peer into the future by means of mirrors and tumblers of water, besides other people who go at it in a more serious manner.

Miss Mave Carrig, a young litterateur and artist of Irish extraction, but just now a resident of Chicago, is one of the few individuals to whom the power of divining the future in this manner came naturally—she knows not precisely how. Miss Carrig's favorite method of crystal-gazing is by means of a glass of water.

"The first time I realized that I was able to read the future by means of a simple tumbler of water," says Miss Carrig, "I was sitting at the dinner table of a friend, listening to her anxiously expressed wonderings as to what had become of the son of whom she had lost sight for some years, and idly, carelessly gazing into the glass of water which stood at the side of my plate. Almost before I knew what was happening, that narrow glass seemed to expand and widen in a wonderful manner; then flashes of vividly colored light played through it, and the pictures began to appear.

"First I saw the son of my friend, whom I had never met, and I assured myself that I was right in believing it to be the young man in question by describing him to his mother, and even giving minute details of his hair, facial appearance, and so on until she was fully convinced of his identity, although he was in a foreign land many thousands of miles from the place to which he was supposed to have gone. Then I told her of his circumstances, financial and otherwise; of the serious illness through which he had just passed, and of a number of remarkable events which would presently happen to him,

Passing of Dr. Buchanan.

Dr. Joseph Rodas Buchanan, one of the best-known psychologists in the world, died at his residence on Delmas avenue, San Jose, on Dec. 26, 1899. He was a native of Frankfurt, Ky., and 85 years of age. He had a great reputation as a writer on scientific subjects. Dr. Buchanan learned the printing trade when a boy, afterward studying medicine and graduating from the Louisville University in 1846.

He was one of the founders of the Eclectic School of Medicine, and from 1846 to 1856 was professor of physiology in the Eclectic Medical



PROF. JOS. RODAS BUCHANAN, M. D.

Institute at Cincinnati, Ohio, and later dean of the faculty from 1850 to 1856. He also edited a medical journal connected with that institution. Deceased was connected with similar colleges in New York and Boston.

Professor Buchanan discovered what he calls the sciences of psychometry and sarcognomy, and demonstrated the action of the brain on the body as its controlling physiological organ. He published "Buchanan's Journal of Man" from 1849 to 1856 in Boston. Dr. Buchanan has also written "Outlines of Lectures on the Neurological System of Anthropology," "Eclectic Practice of Medicine and Surgery," "The New Education," "Therapeutic Sarcognomy," "Manual of Psychometry," "Cerebral Physiology" and other works.

He was engaged at the time of his death on a work on "Primitive Christianity," two volumes of which have been completed. In all, he has written over 100 books on scientific and spiritualistic topics. Although over four score years, he was a great worker and wrote nearly all the time.

Dr. Buchanan had an international reputation as an astrologer and phrenologist. He was also recognized as a successful forecaster of events. Several years ago he went to San Jose for his health. He had been ill for some weeks.

and which really did happen, in every detail, as was actually proved by his own letters. Previous to this time I had never dreamed of crystal-gazing, but after this experience I took to looking in my glass of water at meal-times occasionally, and I have never yet done so without being rewarded in some manner."

REMARKABLE EXPERIENCE.

Another of the remarkable experiences with crystal-gazing which have made Miss Carrig at once the wonder and delight of her friends came one day as she leaned, a little with pining, against the back of the easel-chair in her own room. A carafe of water stood on a small table near, and as Miss Carrig's eyes fell carelessly upon it she noticed that it expanded and palpitated in the manner of the dinner-glass which had framed her initial experiences in this line.

"At the moment of laying down my brush," she declares, "I was thinking, casually, of a friend of whom I am very fond, and of whom I had heard nothing for a long time. A moment later I saw this friend pictured in the water before me, leaning back in his chair, as though physically weak and in great despair, and heard him give vent to an impatient exclamation. Opposite to him, on the other side of the fireplace, which I remember sufficiently to recognize when I saw it with my ordinary eyes for the first time many months later, was a man whom I had never seen. His face seemed fairly photographed on my brain, and with such clearness and precision that I instantly recognized him, upon the occasion of our seemingly accidental meeting at a railway station some months later. Through this vision, or whatever you please to call it, I was subsequently able to save my friend from some serious unpleasantness of too personal and peculiar a character to relate, and I also came to his rescue, at another time, when he was very near to death."

Philosophy of Human Life.

A. H. NICHOLAS.

If the atom is eternal, shall thoughts more potent than atoms be as ephemeral as the fire-flies' dance? If matter, the substance of the universe, is indestructible, shall self-conscious mind, the soul of matter, the invisible and eternal heart of all nature, dissolve at the touch of death?

The Spiritual Philosophy affirms that it does not and cannot. It means a continued life somehow, sometime, somewhere, whereby the aspiring soul can complete its cycle. It means the culture, virtue, knowledge gained here are somewhere retained. It finds beneath the deep furrows of age and behind sorrow's fitful shadows, which play upon every brow, a soul of life death's heavy stroke cannot break nor time's mildew corrode. It accepts the olive branch the dove of intuition brings from afar over death's watery waste as evidence each man bark shall land at last upon some rock-ribbed Ararat, against whose impregnable sides the sullen waves of death shall lash in vain. It sees in the dual nature he bears a mirror which reflects his deathless destiny. It listens to the voice of hope as a singing seraph chanting for him, in the illuminated bowers of a spiritual Eden, a song of praise. It hails the smiles which play upon the pallid lips of death as the musical ripples of streams

leaping down flower-clad and eternal hills. It makes the cradle in which love's incarnate angel sleeps, the nest from which an immortal bird shall plume its wings. It bends over poverty's wretched cot and breathes a prayer and blessing. It plants by the altar of every home love's tender hands have builded, the seed of a fadeless flower and kisses it into life and bloom by the unsullied lips of ministering angels.

Let Materialism wave its withered palms over fresh-made graves and decaying corpses. The hand that opens earth's embrace for the mortal, breaks the chains for an imprisoned spirit. Let Agnosticism deny our power to rend death's sable veil. Yet behind and through it beams the glory of a never-setting sun, gilding a world of strife, care and toil with its changeless light and beauty. Hope is seen illuminating the faces of earth's disconsolate children. The beams of truth and love now descending reveal to our interior consciousness the glorious gospel of life. In this land of the dead and dying comes a voice from the spheres immortal saying: "The morning light is breaking; the darkness disappears. There is no death for the spirit." And straightway the bereaved wipe their tearful eyes and rejoice.

Spiritualism has done more to inform mankind concerning human nature and acquaint them with themselves—with their own faculties, weaknesses, their powers and possibilities—than all the sciences and philosophies with which they are familiar. It is a creative force that creates in human minds new hopes, thoughts, relations. It creates new hopes because it kindles the old with new life and brings into activity hopes of association with loved ones, of eternal opportunities for advancing in the attainment of knowledge and of priceless truth, and of facility afforded man to forever express through energetic action the powers and qualities of his being. It creates new relations because it brings man and his fellows into close harmony and gives them practically to understand the brotherhood and sisterhood of the human race. It brings out new ideas of existence, of the destiny of the whole race and of various questions that have puzzled humanity, which may be settled by this illuminating light.

There is a power that enables us to go onward and upward in aspiration, thought and effort. We meet our toilsome experiences, yet all the while the spirit may be unfolding its pinions of strength; all the while the songster within may be tuning notes for lofty strains; all the while the heart may be gaining new life and activity to bound with great sympathetic throbs for humanity that is in pain—gaining the knowledge and ability to attempt and achieve that which shall be useful to humanity at large, and so rise to the heights of soul-conquest and worth.

No finite mind can define life in its broadest, fullest sense, and he who undertakes it will only give a partial interpretation as he beholds the manifestations of that subtle force through the various forms of being around him. It is something absolute, tangible and real, something which cannot escape either the spiritual or physical senses or sensations of all living things. Life, to our mind, is that active potential principle which animates all things, controlling a planet that rolls in space, permeating the atom, pulsating through the forest fastnesses,

beating through the waves of the ocean, manifesting its power on every hand, from flower to star, animating all forms of intelligent activity from the minutest infusoria to intelligent man. This animating principle you may call force, intelligence, God, life, electricity—it matters not, any or all these. If we use the term God, we would not have it associated with the Christians' deity.

Theologians are fond of exhorting their hearers to prepare to meet their God. The Spiritual Philosophy comes to man with a more solemn injunction: "Man, prepare to meet thyself." While it points with one hand to the magnificent future to which all souls will at last arrive, with the other it shows us the way by which we must go to reach that high estate, and the remorseless judge that vindicates the moral law. We know now explicitly the conditions under which the future life shall be an immediate satisfaction or a long and painful expiation. Into the very texture of our spiritual body are woven, day by day, our thoughts, inclination, deeds, desires. As they are, so shall our future be. In that day when we are compelled to sit alone with conscience, what shall the verdict be? This is the momentous question: for from that verdict there is no appeal.

Forgiveness of sins is, to us, an idle affirmation, for we know better now. Returning spirits who ought to know assert the contrary. Into the spirit realms we carry with us our own hell or heaven and must redeem ourselves in some way to ease the conscience from the wrongs of earth-life. The road to happiness will never be closed.

The fact stares us in the face that progression is a fixed law from which no one can escape, and that the more we revel in wrong-doing the greater the burden we will have to carry and the longer we will have to endure punishment. It is infinitely better for each and all to become acquainted with this condition while yet in the body, so that we may overcome evil, which will advance us many steps on the spirit side of life.

Faith will not remove sin nor its results. Individual works will do it. Redemption is soul growth: it is in progress while the battle is being waged with sin; it is accomplished when the victory is won. This is an achievement worthy of our highest endeavor—a result noble to accomplish. Man's destiny is progress and progression, and means the abandonment of all that is bad, wrong, evil—the accomplishment of that which is good.

We, to-day, in the light of Modern Spiritualism, are able to tell why we are here. We are here by the fiat of the needs and wants of this human soul of ours. Not that this life is the soul's beginning, but in it we are seeking an experience. And who shall say that when men and women make mistakes they are not seeking the highest? Did you ever think that we must make as many mistakes as are necessary for the soul's education? You may be pushing on with the feeling that all you are to get is what you get in the present, and as you approach the end, more frequently ask, Why am I here? and, Have I fulfilled the mission I came to fulfill? We are building wiser than we know, yet by-and-by we shall see life as it is and know that the experience that comes to human life is necessary to our growth.

Let us give attention to a few words from spirit Eona: "If one

could see far enough through the mists of seeming uncertainties, they would see where the tides that seemed adverse break on the final shores with a murmur that wakens the echoes, 'All is well, all is well.' This may be an assertion that cannot be verified to mortal understanding, but the pages of the future will show a record of final results that will bear blessings to hearts that labored, yet feared that failure was the only result. Unto every individual spirit there is carved, by the central powers of the same, a path over which it, through incarnation, must walk, and no other path could bring to the spirit the same unfoldment. Spiritual mathematics prove it without any chance for doubt or question. Thus we accept the fact as it comes to us, and we learn at last to be thankful for all the hills and valleys that lie between the first sunrise and the last sunset on the shores of material existence; for each one passing bequeaths unto the soul an added power, which it could never stand without on the peace-crowned hills of the Infinite, a full-orbed angel, with no missing link left somewhere in the dull valleys of the past that must of necessity call it back in some unseen future."

"All is Good."

MRS. C. K. SMITH.

I was particularly interested in Dr. Peebles' vigorous, but pertinent words under the heading, "Earnest Inquiries," for I have myself tried to believe that "God is good, God is all, and all is good." It is such a pleasant lullaby to sit down and feel that all is good, whether we do anything to make it so or not.

All things have their opposites. There is just as much down as there is up. "All is good" is the opposite of total depravity, which was once so popular in the evangelist world. There is no better name for the opposite of good than the little word *bad*. It is an ugly little word, but expressive and significant. No person likes it applied to himself, especially if he has earned the title.

It is useless to enumerate the many things we do not accept as good, and which we are constantly struggling against, such as illness, ignorance and poverty. The man who gets drunk is a drunkard, and it is not good to be a drunkard. Doing evil that good may come is not commendable, though the good Quaker said to the profane man: "Swear away, and get all that bad stuff out of thee!" We know that continuing in sin that grace may abound does not result in good to the sinner. And whether the self-sacrifice of the good for the benefit of the bad proves to be beneficial, is a question yet to be settled.

Look at the efforts that Tolstoi has made. He has given his time, his fortune and the comfort of his family. Can he say all is good? He asks: "Can social inequality be banished?" And he answers the question by relating some of his experiences, as follows: "There is no limit to benevolence, if we literally imitate the Christ. Not even the vermin can be kept out of the house, for we feel in duty bound to provide shelter for the ill-clad beggars that knock on the door. Even drunkards and gamblers must be aided. With shaking voice one begs for assistance. He asks for three rubles and is told there are but three rubles in the house, and those

are needed for a payment on the morrow. The wretch answers: "When it comes to action, you are no better than others. What do you care if your brother perish?"

Tolstoi also says: "Few people are aware of the terrible danger in store for the world on account of the ever-widening chasm between rich and poor. There are a few self-sacrificing, Christ-like people, who, in compliance with the command to sell all and give to the poor, help to put off the day of disaster. But their benevolence is like attempting to empty the ocean with a few small buckets." While Count Tolstoi's endeavor is good, who can say that all is god?

San Diego, Calif.

How Heaven Will Look.

Every mortal thinks more or less of death and the future. As Head Counsel Falkenburg so eloquently expressed it as he stood looking at the sweet smile that wreathed the features of a departed neighbor: "We enter this world weeping while those about us smile—we depart the world smiling while those about us weep."

It is always well to give a thought to the future. Death must come—but is it death? Do those who die with the sweet smile of peace upon their face, see beyond this vale of tears and sorrow and woe into a beautiful, boundless, shoreless realm of bliss and happiness?

To enter the other world we must first pass through the experience mis-called death. The real day dawns at last for all when this wonderful instrument, the physical body, wears out or is rendered useless by disease or accident. It is then that what we mis-call death occurs. The spirit, which is the essential man, dwells in the body from infancy, though invisible to the fleshly eye. The body is like a close-fitting, seamless garment drawn over it. It is thus that the spiritual body identifies itself with the natural body. The spiritual body is not, as many think, created at death. It is the essential man, and the flesh upon which we gaze is but the outer garment. Man will discard the flesh when he gets through with it, as he does his clothing when soiled or worn out.

The fleshly body is material and cannot leave this planet. Paul says: "Flesh and blood cannot inherit eternal life." These temples of muscle and nerves and blood we shall bid adieu to forever when we die. There is an impassable gulf between the material and the spiritual. Not a drop of water, not an atom of the world has left it since its creation. Yet 100,000 persons leave this world every day—and they do not take their bodies with them; they leave them as a legacy to earth.

The natural body is a lump of clay; it came from the dust—to the dust it must return. The body does not move or think, of itself; it is the spirit that sets it in motion; it is the spirit manipulating the brain, as the organist does the keys of the instrument, that brings out the intellectual music. Paul says: "There is a natural body and there is a spiritual body."

When we leave the body, we leave it forever. The bird never returns to the shell after it has once gotten out. How foolish it would be to even wish to return to its narrow quarters, having once tried the vast outer glory. The butterfly never folds its wings and becomes a crawling worm again.

Immediately at death the spirit

is separated from the body. It does not, as many think, lie in the grave for untold ages, awaiting a general day of awakening. It does not lie in its charnal house "amid dead men's bones and all uncleanness," listening impatiently for the liberating trump of the angel Gabriel. Jesus said to the thief on the cross: "To-day thou shalt be with me in Paradise." The grave is not Paradise. He describes the rich man and Lazarus as going instantly into the spirit-world. "The beggar died and was carried by angels into the bosom of Abraham." "The rich man died also and in hades he lifted up his voice; being in torment."

There is no distance lying between us and the other world. Heaven is not beyond the stars—it is here. The dying see bright forms and hear celestial music about their bedsides. There is simply a veil swinging between this world and the other—the veil woven of flesh and blood.

What we mis-call death is life more abundant. It is what occurs to the robin when it breaks its shell and takes wing. Death is the introduction to life, light, joy, of which the most lovely experiences of earth give but the dimmest hint. Here we usually see the earthward side of death—the livid face, the fleeting breath, the signs of anguish—and then all is still and cold, and the peace of extinction seems to rest upon it. The first scene is closed and the curtain drops—it will rise again upon another and fairer one.

We enter heaven with its innumerable societies, the members being perfectly congenial. We will join an immense society composed of bosom friends—persons with exactly such temperaments, hopes, loves and activities as ours. Select the most congenial friend on earth, the most loved, he who brings greatest joy, homelikeness and peace—this will be our world in heaven. Each will love and comprehend the other, as he does himself. "Here we see as through a glass darkly; there we shall see face to face." "Here we know in part; there we shall know even as we are known."

In heaven there will be no time—it is the timeless world. There will be an eternal morning—a perpetual springtime. In our happiest moments time is not recognized—hours seem seconds. In dreams, years are crowded into minutes. We shall be so happy in heaven that time will be utterly unknown. In heaven there will be no space, yet the powers of locomotion will not be extinguished. There will be space without its limitations.

We are continually cutting down space and overcoming it by steam and electricity. In heaven, space will be entirely overcome. The heavenly inhabitant will journey on the wings of thought. His wishes will be his wings. Thought is spaceless and timeless. It travels to the most distant constellation as quickly as across the room.

There are magnificent dwellings in heaven. They shadow with their most glittering splendor the most glittering palaces of earth. "In my Father's house are many mansions."

Paul tells us that he himself was one day caught up into the third heaven and saw things beyond the power of description.

"Eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the things prepared for those that love him."

The scenery of heaven will transcend anything on earth. John

found himself powerless to describe it in Revelations.

There will be occupation in heaven. We shall do what we would be happy to leave undone. Heaven will be intensely human. It will not be a shadowy, ghostly, unnatural life. The life of heaven will be a life of uses.

The highest enjoyments we know, the most wonderful loveliness we can imagine, entirely fail to illustrate the life of heaven.

Why fear the transition if your life has been lived as it should have been?—Selected.

Higher Spiritual Philosophy.

J. P. COOK.

"Then let us stretch our hands in darkness,

And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

No dreary splendors wait our coming,
Where rapt ghost sits from ghost apart;

Homeward we go to Heaven's thanksgiving,

The harvest-gathering of the heart."

—J. G. Whittier.

It is the privilege of some Spiritualists to believe intelligently in the great first cause, the eternal light of truth, and to apprehend that this intelligence manifests everywhere, as the inner life of all creations. This idea has just been adopted as a basis of agreement by the N. S. A. at Washington, D. C. A living faith in this creative light is the distinguishing characteristic of the Moslems, i. e., the faithful especially of the Sufi sect: the mystic philosophers of Islam.

To doubt the existence of God—by which term I mean the Infinite and All-pervading Intelligence independent of what we call "matter"—is a thing which never occurs to the Sufi. He may, and generally does, entertain doubts as to the reality of the phenomenal universe; but to him God is not the greatest, but, indeed, the only reality. Reality rests in the psychical realm. In other words, he regards God as identical with Pure Being. Thus from the philosophical point of view, Sufi-ism is pantheistic.

Now, the term Pantheism is used in two quite different senses, which must be very carefully distinguished. There is a materialistic Pantheism, which dignifies with the name of God the mere sum and totality of the universe. There is also a spiritualistic Pantheism, which sees in the universe a reflection of the infinite attributes of that invisible, omnipotent, omnipresent spirit of whom alone reality and existence can be predicated. These two forms of Pantheism differ as light from darkness; as life from death. To the one, the real is the apparent, the phenomenal, the material; to the other, it is the unseen or spiritual alone which really exists, and this solid seeming world is but "such stuff as dreams are made of." Sufi-ism, then, is an idealistic or a spiritual Pantheism.

"To him whose soul is illuminated,
All the universe is the book of God most high."

Their philosophy reminds us of that celebrated book called "The Unseen Universe," written by two famous Englishmen of science. They teach that there is a spiritual and invisible universe occupying the same space with this visible and tangible one; that the tangible universe has come out of that spiritual one, and returns to it again; that God is the life and the light and the power of both, manifesting himself in the spiritual realm, and then in the visible realm, and

that one is the shadow of the other. This, these authors claim, is perfectly consistent with all known results of science. It agrees substantially with Swedenborg and with the "Harmonial Philosophy" of A. J. Dairs.

The Sufi poets remind us of Emerson in their forecast of Evolutionism. Here is a sample, descriptive of the upward progress of the soul:

I died from the mineral and became a plant;

I died from the plant and re-appeared in an animal;

I died from the animal and became a man.

Wherefore, then, should I fear?

When did I grow less by dying?

Next time I shall die, from the man,

That I may grow the wings of an angel,

From the angel, too, must I seek advance?

"All things shall perish save His Face."

Once more shall I wing my way above the angels;

I shall become that which entereth not the imagination.

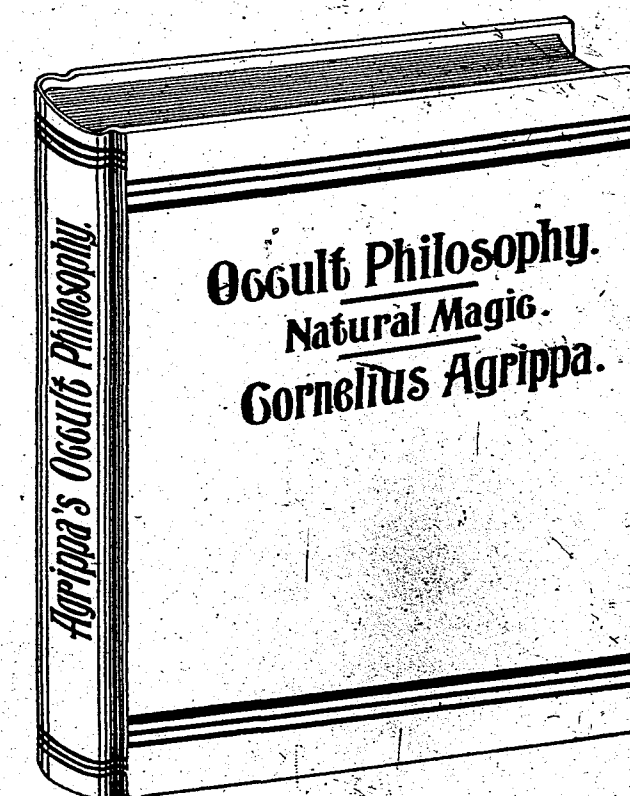
Then let me become naught, for the harp-string

Crieth unto me: "Verily unto Him do we return."

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JAN. 4, 1900.

Prof. Elliott Coues, scientist and occultist, passed to spirit-life at the John Hopkins Hospital in Baltimore, Md., on Dec. 25. His home was in Washington, D. C. Prof. Coues was a brainy, large-hearted man, who sought truth in all things and found it. He was what might be called a Theosophical Spiritualist, and finding the seat of causation in spirit, conducted his scientific experiments with profit and satisfaction to himself and his fellow-man.

"Man, Know Thyself; presume not God to scan; the proper study of mankind is man," said Pope, the classic poet; and he who knows himself is the one who is able to analyze the motives which prompt the activities of his life.

Temple at San Diego.—Dr. T. C. Kelley, on renewing his paper, writes us that "the Society of National City Spiritualists have owned a lot 50x100 for many years. On Dec. 17, 1899, they dedicated their new building clear of all debts, dues or demands. The speakers were Col. Dryden, Mrs. Jane Mullen and P. F. Griffith. The Temple was full of the invisible and the visible.

The Absurdity of the claim often made that sudden deaths are visitations of the wrath of God, was demonstrated in San Francisco on Dec. 28, 1899. Of two elderly spinster sisters, honest and industrious, while upon their knees in the act of devotion, one was stricken dead. Physicians pronounced it heart disease, which would probably have been the proper diagnosis of many so-called "visitations of Providence" recorded in the past.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

"The Free Man" for January contains an article by the editor, Mr. C. W. Close, upon the subject, "Does the Suffering of Bitter Experiences Accelerate Soul Growth?" This is a question which has been argued pro and con since man has realized that he has a soul, yet it will not down. It is a question of vast importance in both the universal and particular sense, and the following from the pen of one of our best and clearest thinkers may be useful in the solution of the problem:

Suffering and bitter experiences are not promotive of soul growth. We do not want them. We do not need them. If they come they come as a result of a mistake just as a discord in music comes through a mistake. The mistake was not necessary to an understanding of the principle of harmony as expressed in music; it was simply a mistake that it would be folly to magnify into an actual good.

Neither is a mistake that produces inharmony in the human a necessity to or promotive of soul growth, but is rather a hindrance until we have outgrown or overcome it, and then it is nothing at all, and it is the height of folly to magnify it into a good by affirming it to be an actual Good.

Dr. Lyman Abbott, in an article in a recent number of the *Progressive Thinker* upon the God question, says:

For centuries God has been lifting ignorance, superstition and oppression from men. In this redemption of the world He has been working through a thousand instruments that did not understand Him any more than the axe understands the woodman who is using it. But they are doing God's work and through them He is lifting off the sin of the world.

We are reminded of the child's question: "Can God make a load so heavy that He can't lift it?" To encounter burdens that we cannot lift, to grow strong enough to lift them, and then advance in search of other loads that we cannot lift, is what the world calls human progress. But what's in a name? □

The Evolution of Man does not consist in the unfoldment of his physical form only; man is a mental being, and his habit of thought determines the character of the individual. The reign of fanatical superstition which followed the inauguration of the Christian religion, was caused by the habit of absolute dependence upon God for every necessity of life. Individuality was submerged in the flood of superstition which culminated in the dark ages.

The reformation led by Martin Luther was based upon the thought that man had some rights which were distinctively his own, and the Protestant presentation of religion has been a vast improvement upon the previous conditions.

Spiritualism, in its early stages of development, was confronted by the danger of too great dependence upon direct spirit help and guidance. But that danger has been

passed, and the teachings of our inspired lecturers and mediums today tend toward self-reliance. The I Am philosophy of the "new thought," spreading—as it has—with immense rapidity all over the world, is the most hopeful sign of salvation since the Rochester knockings. "God helps him who helps himself" is just as true now as it ever was. Mental and spiritual emancipation has come, and the speedy righting of the wrongs of down-trodden humanity will follow. The seat of causation is in spirit.

Lilian Whiting, in an article in *Freedom* entitled "The Law of Psychic Creation," gives utterance to a lofty sentiment, which, if incorporated into the living principles of humanity, would have a far greater tendency toward the salvation of the race than all the bickering about creeds and hair-splitting definitions of comparatively meaningless words that have been indulged in since "the morning stars sang together." She says:

Thought is the most potent force in the universe, and one who can control thought currents need not fear the shipwreck at sea, nor the pestilence that walketh in darkness. This, then, is the law of psychic success—to realize the invincible power inherent in one's own soul. What are the forces of nature, or the events and circumstances of actual life compared with this power? What is a tornado, a shipwreck, a bank failure, or bodily disease, when confronted by the calm, high, serene power of spirit that has realized its own potency. "I am the master of my fate." And fate flees dismayed before this lofty assertion.

Scientists do queer things sometimes. One of them attempted to calculate in cold mathematics how soon we may expect the Judgment Day, in a paper on the subject which he read before the American Association for the Advancement of Science. He said:

Starting with the total amount of energy stored in the sun and the fact that the orb of day is continuously distributing energy equivalent to the work of seven men for each area of the earth's surface on the size of the human body, our statistician calculates that it will require 3,375,000,000 years of outpouring before a sensible diminution of the quantity of energy given out can be detected. Up to this distant period, mountains will stand, rivers will run, plants will grow and animal life will exist very much as it does to-day.

If you realize that solar energy as soon as used reasserts itself in some other form, either as sound, electricity or simple motion, it is easy to see that this estimate is too small rather than too great. At any rate, the world is not liable to stop going for a few years yet.

Some idea of the vastness of the force that is meted out to us from the physical source of earthly life may be gained by considering that if the energy that the sun gives to earth in a single day could be bottled up and directed against Niagara Falls, it would cause that great body of water to dash back again up hill for 4,000 years. If turned into a single blast of heat, it would

cause every living creature instantaneously to blight and wither; the ice around the poles would be melted in one and three-quarter minutes, and in another eleven seconds all the oceans would be turned into steam.

Are Spiritualists Christians? asks a correspondent of the *Two Worlds*. We maintain that Spiritualism is all there is good in the religions of the past and present, and more. It is all the good there is in all the religions of the future, for our watchword is "eternal progression."

The War in South Africa may not be without its lessons, and hopes are entertained that it will be the last great struggle the world will ever witness. *Unity* on this subject says:

Awful is the shock of battle in the Transvaal. The British government seems to have run up against a fact as startling, as obstinate and possibly an educative and revolutionary as that which it ran up against in America in 1776. Then, it was a small and remote territory standing out against a great military power, but the love of liberty was on the one hand, the love of territory, trade and commercial aggrandizement on the other. It was hearthstones against trade, then; it would seem to be hearthstones against trade now. Whatever the outcome may be, England has learned once more that it is a solemn thing to let loose the Dogs of War. Would that the lesson might be so bitter that the boasted English-speaking people may never need to learn it again.

Unfoldment.—We see before us a field of wheat. The green stalk, the leaf blades and the chaff are all necessary for the unfoldment of the grain of wheat. Each separate part of the wheat-stalk seeks that food which will give strength and sustenance to its department of life. It may not know that all this goes toward the unfoldment of the kernel of wheat (the soul) any more than do we know as we seek food, knowledge, light, in this physical world, that all our efforts go toward the unfoldment of the one, the ego, the soul.—*Exch.*

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

The Grand Rapids (Mich.) Spiritual Association's quarterly election for 1900 made W. C. Potter, Pres.; B. G. Burniston, Vice-Pres.; H. W. Booser, Sec., and Geo. Gibbs, Treas. The above four, with B. F. Stiter, J. Sanford and M. Hall, are the trustees. Speakers and mediums engaged: Lyman C. Howe, A. C. Tinsdale and Josephine Ropp.

The Reviewer.

THE CONSTITUTION OF MAN, by Elizabeth Lois Struble, Sioux Falls, S. D., author and publisher. A pamphlet of 68 pp., artistic paper cover. Price, 25 cents.

This essay has been published in a series of articles in *Narcissus*, a monthly paper devoted to Mental Science. Published now in pamphlet form, it is a valuable acquisition to the student of the new thought. Mrs. Struble is one of the most vigorous writers on the subject.

TOM HUNDLEY, the Drummer Boy; or A Secret that General Grant kept—a drama of 1861; by Mrs. Annie Hundley. Published by the author in Oakland, Cal. 44 pp., paper. Price, 25 cents.

This five-act drama is claimed by the author to portray the true life of a little girl who followed her father into the battle-fields of the Civil War of 1861, dressed in boy's clothing. She beat her drum on many a hard-fought battle-field. The author is pledged to devote the proceeds of the sale of this little book to aid in building a home for orphan children.

NATIONAL PROSPERITY THROUGH CHRIST, by Rev. T. M. C. Birmingham. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. 48 pp., paper. Price, 10 cents.

Political economy in the light of Christ's teachings is the theme of this pamphlet, and a long list of events given to prove that Christ's teachings were political as well as religious.

For the benefit of people who have found it difficult to get an authentic statement of just what was done at the Hague conference last Summer, the *Review of Reviews* prints the full text of the arbitration agreement now before the United States Senate for ratification, with an explanatory statement by Prof. John Bassett Moore, of Columbia University.

A reprint of a prologue to the life of Christ, by Rev. John Watson, D. D., from *McClure's Magazine* for December, 1899, with illuminated illustrations, is at hand. These articles will run through 1900 and will be a great attraction to students of the great teacher of Galilee. 141 E. 25th St., New York.

The *Arena*, under the editorship of John Emery McLean, commences its 23rd volume with the January number, which contains many articles of interest in the line of social advance and the new thought. It is now owned and published by the Alliance Publishing Co., Life Building, New York, whose energy and experience in publishing will make it a grand success.

The *Outlook*, a weekly published at 287 Fourth Ave., New York, is out with a reprint from the number issued Oct. 21, containing a clear statement of the war in South Africa. "The Case for the British," by Rev. James Stewart, D. D.; "The Case for the Boers," by George W. Van Sicken. Those who desire a clear statement of the causes which led up to this war would do well to read both sides of question in one book. Price, 10 cents.

The *Esoteric*, which was temporarily suspended last September, will be resumed next April. The editor having gone East to attend to some important business, will not be able to return until that time. This is an announcement just received from the Esoteric Publishing Co., Applegate, Cal.

The *Pioneer*, a monthly magazine, by the Pioneer Publishing Co., San Jose, Cal. A. P. Murgotten, editor. Closes its 15th volume with a beautiful jubilee number, handsomely illustrated. This number contains so much information of pioneer days that it will be prized and preserved for reference.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

The Progressive Spiritualists' meeting on the last evening of the old year opened with a splendid song service, led by Mr. J. T. Lillie, Mrs. Sadie Cooke pianist. Mrs. R. S. Lillie followed with a brilliant lecture on the "Old and the New," a review of the past and a prophetic glance at the future. In conclusion, Mr. Lillie sang "Anchored," and with a parting word by Mrs. Lillie, the congregation went forth to confront the problems of a new year.

Mayer Fund.—In response to my letters of appeal to the auxiliary societies of California State Spiritualists' Association, as per instructions of the board of directors at its last meeting in aid of the Home Fund in Washington, D. C., the following sum has been received by me and forwarded to the secretary of the N. S. A.:

Mediums' Protective Assn., S. F.	\$ 5.00
First Ladies' Spiritual Aid Society, S. F.	5.00
Spiritualists' Society, Santa Cruz	1.00
1st Soc. Progressive Spiritualists, S. F.	7.00
Geo. A. Davis, of San Francisco	1.00

Total.....\$19.00

W. T. JONES, Sec.

Mrs. C. J. Meyer held a watch meeting in Friendship Hall, 385 McAllister St., on New Year's eve. Mrs. Meyer is doing a good work, patient and painstaking.

Mme. Young began her Sunday evening meeting a little late, for a watch meeting was part of the program. Mrs. Sarah Seal delivered an address, reviewing the past and forecasting the future. Music was a special feature, under the direction of Prof. Young. Mme. Young followed with her usual convincing tests.

Universal Spiritual Association.—The subject for discussion was "The Difference Between Art and Nature," which proved to be no difference at all, only as we look at it from different standpoints.

Mrs. Logan's Meeting.—A small but intelligent audience assembled at Occidental Hall on the last day of the year, and listened to words of wisdom from several speakers, between 11 and 1 o'clock. The hall was warm, and harmony prevailed. Music by Prof. Frank and Mr. McNorton.

The Hermetic Brotherhood open meeting at 509 Van Ness Ave. was addressed by Dr. Phelon of Chicago, upon the subject of "Life, Energy and Substance, as a Duality." This was the last open meeting of the old year. The Brotherhood held a watch meeting on Sunday evening.

The Mission Lyceum's Christmas entertainment, held in Mission Opera Hall on Wednesday evening, Dec. 27, was a great success. There was a Christmas tree and a present on it for every member, and they number nearly a hundred. The following is the program rendered: Overture, Mrs. Vena Eaton and Prof. Mocker; recitation, Master Frankie Close; song, "Three Roguish Chaps," Eugene and Fred Brickwedell and Geo. Marzoff; serpentine dance, Mrs. Garrison; vocal solo, Miss Lottie Davidson; Good-night drill, Etta Werner, Martha Case, Laura Sinns, Barbara Moulitor, George Bacon, Florence McDonald, Florence Bohn and Mabel Pfeifer; Sailors' Hornpipe, Ernest Young; recitation, Walter Gonzales; fancy dance, Florence Bohn; recitation (original), Chas. Stacey Howe; character song and dance, Mabel Pfeifer. Mr. M. S. Norton, in a few well-chosen words, presented the conductor, Mr. W. T. Jones, with an elegant locket watch charm, in the name of the officers and leaders of the Lyceum, to which Mr. Jones responded briefly. Santa Claus then appeared, the presents were distributed and dancing began. Music by Mrs. Vena Eaton and Prof. Mocker. Mrs. Shroder was chairman of Committee on Decoration, assisted by all the ladies and gentlemen of the Lyceum.

At the Ladies' Aid Wednesday afternoon business meeting held in Occidental Hall Dec. 27, some changes took place in the personnel of the officers. Mrs. Lilly Jolly, secretary, resigned, and Mrs. Wallace Nevill, vice-president, also resigned her office. Mrs. D. N. Place was elected vice-president and Mrs. Nevill secretary. Mrs. B. F. Small, the president, reports the society in a prosperous condition, and many important events are to occur in the near future.

A Reception was given by Mr. and Mrs. Lillie at their home, 301 Polk St., on Wednesday evening, Dec. 27. The guests of honor were Mrs. A. L. Pettengill and Mrs. Nellie Nutting of Lily Dale, New York, who are making a tour of the Coast during the winter months. They are now on the way to San Diego to visit a brother of Mrs. Pettengill. The spacious parlors were well filled with friends of the host and hostess, and with songs, speeches and social converse, the visitors were made welcome. Refreshments were served, and at about 11 o'clock the guests dispersed, after having spent a most delightful evening.

The Ladies' Aid Social, on the last Friday evening of the old year, encountered a terrific rain storm, which prevented all but the early-comers from attending. But those present danced, ate ice cream and listened to the following program: song, Miss Eva Bolger; recitation, Miss D. Harris, "The Farm Boy" and "The Little Quaker;" recitation, Wm. Rider, "Just Before Christmas." The president, Mrs. B. F. Small, read a beautiful poem. The dance music was furnished by Prof. Warren and Mrs. Cook. The headquarters of this society is at Occidental Hall, 305 Larkin St.

Dr. J. L. York, who has been lecturing in Seattle, Wash., and has been seriously ill from pneumonia, started for this city on Dec. 30. His residence is at 527 Dolores St., San Francisco.

A Psychograph, or Dial Planchette, would be a nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

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Paradise, Cal., Dec. 8, 1899.—Dear Doctor Peebles:—Your one month's treatment, taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain, Yours truly, W. L. MELVIN.

Wasco, Ore., Dec. 2, 1899.—Dear Doctor:—The last month's treatment acts like a charm. It is working wonderful changes in my health and I am nearly well. LORAIN CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks. MRS. DORA CALLAHAN.

New Orleans, Dec. 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA HATHAWAY.

Garden Plains, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express. MRS. A. FOLLETT.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 11, 1900.

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KISS AND BE FRIENDS.

J. MARION GALE.

There is sweetness and completeness
In the trend of human life,
From infancy, for you and me;
Which atones for all the strife.

There is glory in the story
Of all the joy and pain;
In knowing that the growing
Is everlasting gain.

But the dalliance and alliance
Of the spirit with the form,
Will repay us or betray us
In the sunshine or the storm.

All sufficient, the Omniscient
Has given us to know,
That the right way is the bright way
If we would in beauty grow.

That the wrong way is the long way,
To delay our cup of bliss,
Sisters, brothers, and all others,
Let us choose the right and kiss.

When you choose it, don't abuse it;
Just a kiss of friendship take.
If it may be, kiss the baby,
For its angel mother's sake.
Quilcene, Wash.

BORDERLAND

Talks with Spirits.

To Mrs. H. G. Jackson, a woman of wide and thorough knowledge of many of the medical and scientific aspects of life, have come conversations with the dwellers in realms yet unexplored by mortal eyes and minds. Mrs. Jackson says that for her to carry on conversations with those who have passed beyond the boundaries of the known to the unknown is of very common occurrence.

"I never seek after such experiences," she declares, "but neither do I shrink from them. There is nothing more awful or terrible in my conversations with the people whom most others call 'dead' than in my conversations with those who still inhabit the body. The one condition is as real and natural to me as the other; the voice of the person in the 'beyond' is as clear and distinct as that of the person still in this life, and I have almost as many friends in the one state of life as the other.

"The subjects upon which they talk with me are those of this life, as a rule, and I have been saved many painful experiences, both for myself and others, in this way. There is really no limit to the wonderful things which people from other worlds have related to me, and that by direct, personal intercourse by word of mouth."

ANOTHER CASE.

Mrs. Ella M. Dole of Chicago is another woman to whom conversations with those who have long been considered dead are of almost

daily occurrence. "Not a single distressing or terrifying thing has ever happened to me in the course of my countless conversations with the people usually called dead," she says decidedly.

"Although at first, and for many years I shrank from anything like communion with these spirit friends, I have long since become pleasantly habituated to talking with them, although I have never learned to fully like the work of passing on the communications which they continually give me. But I have numbers of friends who frequently come and talk with me on pleasant subjects, and many wonderful happenings have been brought about through their efforts in this direction."

One of the most remarkable of

York on business and disappeared. There was search for him everywhere and he could not be found. All of the hospitals, the police stations, the reports of the discovery of unidentified persons, every possible suggestion that might lead to the finding of him, was patiently investigated. He was given up as lost—a disappearance as mysterious, it was believed, as was that of the chancellor of the state of New York, who went aboard a Hudson river steamboat one night, dined, chatted with friends, went to his state-room, and was never afterward seen, alive or dead.

IS FOUND IN A POOLROOM.

One day a friend of the missing man was told that a man who somewhat resembled him was keep-

a large sum on his person, and he at once took charge of the poolroom as its proprietor.

He ran it for nearly three weeks, apparently perfectly sane, but he had no recollection of who he was or of his life up to the time that he entered that poolroom. He was taken away and after a little while his recollection of his own identity returned, but with it all knowledge of his experience as a poolkeeper was gone from him. Nor does he to this day know all the facts, having been told that he had been taken suddenly ill in New York. It was a clear case of double consciousness, and the facts are well authenticated, although they have not been subjected to scientific investigation.—*Exch.*

A Spirit Weaver.

"A man hailed me one day as I was driving past a comfortable-looking clearing up in the hemlock belt, and I pulled up my horse and stopped," said John Gilbert, the traveling grocery man. "The man was cuddled up in a fence corner at the side of the road. He had a discouraged look, I thought, but otherwise seemed to be all right. He cocked his head a moment, as if listening, and then said:

"Yes. It's at it. Daytime, too. That's the curious part of it."

"The house on the clearing was an eighth of a mile from where the man sat in the fence corner, but it was there, evidently, that he heard what he said he did."

"You hear it, don't you?" said he.

"No," said I. "I don't hear anything. What is it?"

"A ghost! And a ghost that actually comes in the daytime and works! That house up yonder is the Nutcom place. Old Mrs. Nutcom used to sit in her room and weave carpet all day long. She had done it for 50 years. Squire Bines' folks, from the Forks, gave her an order for a thumpin' big rag carpet three months ago, and she was to have it done by Thanksgiving. She always made her brags that she never disappointed anyone yet, but she took sick suddenly about a week after she begun the squire's carpet and struck into a ragin' fever. One night the woman that was settin' up with her fell asleep, and when she woke up old Mrs. Nutcom wasn't there. The woman made a hunt for her and found her settin' at her loom as dead as she could be.

"This'll be the first time Aunt Hanner ever disappointed anybody with her weavin'."

"I came to work on this place the very next day after old Mrs. Nutcom died—that's Aunt Hanner—and that loom begun to rattle just as it use to when she was sittin' at it and workin'! Her ghost took



RABBI JACOB VOORSANGER.—See page 2.

these experiences came to Mrs. Dole in connection with a man for whose benefit she had tried unavailingly to induce her other-world friends to talk. Suddenly, some time after these fruitless efforts had ceased, a friend who had long passed over came to her and told her to visit this man and render him some unexpected assistance. She did so, with the result that not only was his life saved, but that he was given fresh hope and courage to live it.

Loss of Identity.

A gentleman of unusual intellectual ability, standing high in a learned profession, now living, has passed through a very peculiar experience. He went to New

ing a poolroom on the Bowery. Without much hope that this would prove to be anything more than a mere resemblance, the friend went to this poolroom and there discovered the missing man. The friend was recognized, invited to play a game of pool, and in order to humor his friend, he did this.

While there was recollection of the identity of the friend, there seemed to be no recollection of his own identity. An investigation showed that, two or three weeks before, this man had entered the poolroom, played a game of pool, got into a dispute with the proprietor about the scientific method of playing pool, and then offered to buy out the poolroom. The price agreed upon was \$1,100. The papers were drawn up, money paid over, the miss' n having

to comin' back and weavin' at that carpet, and I shouldn't wonder but what it'll be done for the squire's folks by Thanksgiving', after all. Don't you hear it rattlin' now?" said the man in the fence corner.

"And I'll own up that I thought I did hear it, and told the man I heard it. And I began to feel a little spooky myself, and chirruped to my horse. I felt a little creepy about driving past the Nutcom place, but I didn't hear the loom, and concluded that the specter weaver was through for the day."

A Vision.

MRS. M. KLEIN.

On August 30, 1891, a lesson from the inner life was placed before me in form of a vision and in part explained. First, I beheld my spirit guide and then the heavens opened before my vision, as it were, and there were worlds upon worlds, the divisions of those worlds being shown to be only atmospheric in their nature and composition, but different between each world as to substances and forces used in their construction. Strangely fashioned were these atmospheres and their connections, and the separation of these worlds thereby was marvelous to behold. They are of such texture that they can be rolled back as a heavy curtain by the master hand or power that fashioned them, for it was done in this vision, and as it was done it seemed as if the whole universe of countless worlds was thrown into one immense world of numberless divisions.

Then I beheld the grand universal thoroughfares. They were all used similarly to our thoroughfares on earth, for the travel and exchange of mind, of beings and of substance, but locomotion is unlike that of earth, being of great variety to suit each purpose. Some go as swift as lightning like telegraphic messages; others in cars propelled by electricity, and in the worlds nearest our earth, travel is somewhat like it is here; that is, vehicles of all descriptions are beheld, but none in higher worlds. This impressed me strangely, and I said: "Truly, all we have on earth is fashioned after the patterns of the things in the worlds above it, handed down, so to say, from the inner life." "Yes," said my guide, "the things beheld, labored for and enjoyed on earth are but the shadows, reflections, of that which is real and enduring in these higher worlds." Then a powerful telescope was adjusted to my eyes and I was admonished to observe well.

This was a very different process from any I had ever realized, for I was wide-awake, not dazed as by a magnetic force, as is mostly the case, but I could see clearly things afar off in the heavens. First, I saw the seven typical mountains representing the seven dominions of the master builders. These I saw once before, at a time I had been removed in spirit to behold the heavens. At that time I saw great cities, the centers of these dominions, and such grand palaces that mortal language could not describe; but this time I saw them so differently. First, I realized that I was not removed in spirit, but somehow by some means this was all brought close to me, and I felt that it was indeed a new lesson showing how spirits work upon and through mortals and, too, how things seem when seen from different standpoints; for when I saw those mountains, when taken there in spirit,

they were so very, very far apart, now as they were brought before me by the telescope, they seemed close together and gave but a vague idea of their importance as representing great dominions.

As I thus reflected, still looking on, I beheld that a change had somehow suddenly taken place, and lo! from the seventh mountain forming the center of this group, issued forth waves of force which were grand in brilliance and blending of colors, and oh! so powerful. As they came rushing on, it seemed as if everything had been comprehended in them or aroused to a response by them, for the sound was as of the rushing of many waters over high rocks, and again as the music of instruments, the chiming of bells, the voices of angels and mortals in sweetest melodies blending harmoniously. The air vibrated with the harmony—the warbling, chirping, whistling of all the feathered tribes; the music of the wind sighing gently and harshly; the waters gurgling, rippling, moaning, as these force streams rushed past me. Everything seemed represented, all metals, ores, everything gave sound and voice.

Then a floral tribute was given. The odor came first in great profusion, then the flowers of all varieties, shades and tints, and they formed into a great arch representing the rainbow in form and colors. All this dazed me, for I felt the power and the harmony keenly. Then I heard a voice saying: "This represents the anthem of anthems. From the earliest beginnings have we labored and prepared for the accomplishment of all this. The forces employed were carefully generated and purified and the symphonies carefully created. All these voices are tuned and graduated for a purpose into these symphonies and anthems, this grand universal chorus; but all were graduated in their own spheres and degrees, and now comes the union as here represented. This, then, when chanted in unison, represents nature's rhythm complete, and truly shall the world realize it in various pleasant ways."

This ended the lesson.
Van Wert, O.

The Twentieth Century.

DR. VOORSANGER.

We are traveling rather rapidly toward the twentieth century, and there is not the slightest indication of the fulfillment of the prediction that the world is coming to an end. To most of us there is something awful and mysterious in the sudden change from full numbers to the naughts of the new century, and the yesterday of the last century seems a hundred years away from the first day of the new one.

I do not know why so many people view the coming of 1900 with apprehension unless, as I think, the approach of the new century appeals to their sense of mystery. Yet most people will live to see the life of the old glide peacefully into that of the new, and the two will blend together and things will go on as they did before. The earth will look just the same as it did thousands of years ago. If changes take place they will be in man.

Three generations fill a century. Since the beginning of Christianity, to go no further, 50 generations have come and gone upon the face of the earth. It is difficult to comprehend the complexity of life that

is demonstrated in 50 generations. During these 18 centuries the earth, man's habitat, practically remained the same, operated by laws whose activities must be computed in time as the astronomer measures the immense distances of space. In evolution 1,000 years are truly "but as yesterday and as a watch in the night." But on this apparently unchanging earth man has come and gone. Nations have disappeared; languages have died; religions have expired; systems of culture have given up their spirit, and correspondingly new nations have arisen, new languages were born, new religions brought their message and new systems of culture came to rehabilitate human thought.

Yet no change came suddenly, except in so far as it appeared to the inexperienced eye. The fall of Rome was an affair of six centuries of decay; the Indo-German nations existed in their nomad state for centuries before they acquired geographical limitations in the conquered territories of Europe. And the culture of these new nations, properly analyzed and dissected, shows the important fact that it is a complex structure to which all preceding systems and languages and religions have contributed.

I do not like to engage in the flippant pleasantry that the end of the world does not concern us, for I am convinced that if such a pleasantry could be proved to be an exact truth or a concrete fact, it would modify our ideas regarding God, human destiny and social morality; and it is very essential that our ideas in these premises should not be modified, except in so far as truth and its mighty engines come to fortify our impressions regarding those things which are the essential foundations of a civil and moral society. To me, unable to comprehend chaos or the enthronement of a beneficent Deity over a lifeless world—to me, incapable of worshipping a Deity to whom I cannot attribute the eternal activities of life, world-life, this prediction is a mere bit of poetical speculation of which the history of facts has as yet taken no notice.

Thus far, man has only beheld growth, not decay. Man's history has thus far been one of development, not of decline. It matters nothing to us, viewing these things from the aspects of practical life, what lay beyond the half million years of the stuttering savage, not quite removed from his brother-beast, and it matters very little to us what will be the culmination, if there be any, of the million years in which man is yet to rise to altitudes of which we have not now the faintest conception. We are immediately concerned with growth only.

Civilization rejects the pessimism of the scientist. Religion frowns it down as harmful to the growth of a conviction that the safety of human society lies in a moral accountability to an eternally active Deity. In practical life we are not worried over our origin or our ultimate destiny. Let them be what they may—our business is to add our story to the tower of civilization, and this we will be very apt to do in the twentieth century. It is certain that the present has contributed enough raw material to enable us to build. The century has been both revolutionary and evolutionary; it has witnessed the development of new phases of intellectual and social life. The twentieth century may witness many more. It is foolish to predict any-

thing; but it is not unreasonable to speculate upon the results of the operation of present facts.

These facts point to greater intellectual growth, to a still more brilliant exemplification of man's mental power, applied to every avenue of social life. I cannot write as hopefully of society's moral future. One of the great struggles of the twentieth century will be the equilibration of religion and science, not a struggle to explain their respective importance, but a struggle to force man's moral nature to grow to the same proportions as his intellectual attainments. And even of this, the most difficult task of society, there may be present indications, though at a time when nations choke the life out of each other and invoke the assistance of God on legalized assassination, it is difficult to discover them.

—Bulletin

The Borderland.

One of the most impressive of experiences was that through which a clergyman, the late Dr. Nathaniel Burton of Hartford, father of Richard Burton, the poet, passed. Dr. Burton had been ill with pneumonia. He lay for a time between life and death, apparently unconscious of all that was going on around him.

When he recovered, he asserted that he was not unconscious; that he had full possession, apparently, of his mental faculties, but that he had also had an impressive realization of how narrow the line is that separates the other world from this; that he had some glimpses over that line, but by reason of the inability of speech of mortals to express any but mortal thoughts, it would be impossible for him to say more than that. Not a Spiritualist in the ordinary meaning of that term, Dr. Burton, after that experience, found his faith in immortality fortified by his personal experience.

A Criticism,

BY B—,

Of Henry Ridgely Evans' book entitled, "Hours with the Ghosts; or Nineteenth Century Witchcraft." One has not very far to read, in those chapters of this well-written book devoted to a discussion of Spiritualism, to discover the author's evident effort to force his strongly-biased judgment to deal fairly with the subject in hand. He brings to his task intelligence of a high order, diligent research and varied experience; and yet simple facts that should have greatly modified his conclusions have either escaped his attention completely or have been so distorted by prejudice and malappreciation as to become meaningless to him.

Like the majority of thinkers of to-day, the author admits without question that the soul is immortal, while at the same time he denies the probability, or necessity, of spirit intervention in the mediumistic phenomena of Spiritism. With Hudson, he claims that all such phenomena, not due to trickery—as the majority of them are—can be readily accounted for by Telepathy and a kind of psychic force as yet unknown to science.

Let us, for example, consider slate-writing for a moment as accounted for by this theory: Such writing is done either fraudulently or by telepathic and telekinetic aid, which presupposes all-around rap-

port between medium, sitter and slate. Our author admits that not all such writing is fraudulent, and he does so very properly, for such is the demonstrated and demonstrable fact. His conclusion, therefore, is based upon the presumption that the mechanical part of genuine slate-writing is done by the exercise of unknown psychic force at a distance—by telekinesis—while the intelligence which governs it is that of the medium telepathically prompted by the sitter, or, as Hudson claims, by anybody located anywhere who happens to possess the knowledge shown in the written message. Neither medium, sitter, slate or prompter is necessarily conscious of the part he, she or it plays in this performance.

Hudson's broad claim that nothing is ever communicated in such messages which some living person is not cognizant of, and therefore competent to send out telepathically or otherwise, is certainly comprehensive enough, but it is far less comprehensible than the theory of spirit intervention. We may say in general terms that nothing exists as fact until somebody cognizes it as such, while it is self-evidently true that he who first cognizes it cannot have received his knowledge telepathically from another. Hudson is logically safe in his claim for no statement can be considered as of fact until somebody is able to verify it.

Telepathy, as far as we know, is successfully practiced only under preconcerted conditions, or under circumstances of intense interest to those at either end of the field of communication. The telepathic theory, therefore, falls to pieces at once when confronted by such a common event as the reception of a simple, incidentally mentioned fact of no interest or importance whatever except as a test which, when verified, shall prove the genuineness of the message containing it.

For example, the present writer once found an incidental statement, in a slate-written message, purporting to come from a relative who died many years ago at a ripe old age; that he had recently re-visited Saratoga county, N. Y., where he was born and reared to early manhood, and that, among other events, he had met in Saratoga the spirit of an old friend of his who used to keep the Flagler House there. Neither the writer or the medium had ever, consciously or subconsciously, heard of the Flagler House; but when the writer afterwards asked by letter of a friend of his, who is part proprietor of one of the largest Saratoga hotels, whether or not such a hotel as the Flagler existed there, his correspondent, who happened to be in New York at the time, replied that he himself had never heard of such a hotel, but, upon writing to an old resident of Saratoga, he had learned that an ancient, rather out-of-the-way hotel now known as the Imperial was years ago called the Flagler House.

Now, whosoever chooses to believe that a stranger in Saratoga sent out this fact telepathically to the medium here, who thereupon wrote it telekinetically upon her slate for the edification of her sitter, is quite at liberty to do so. But as to the majority of us, who believe in human immortality, the theory of actual spirit intervention contains no greater psychic mystery and far less of improbable complexity than the roundabout telepathic theory just stated.

It is simple facts like this which, while they carry fulness of truth to

the careful and unbiased observer, are nevertheless so apt to be malappreciated or overlooked by that great class of investigators who are always looking with strained and eager expectancy for something more striking, more wonderful, or more in accordance with the selfish object they are in pursuit of than is to be found in simple, little, everyday matters of fact of this kind.

While it is true that everything reached cognition by omniscience, it is at the same time true that omniscience is omnipresent to receive everything at first hands. But to believe that the subliminal soul-consciousness of mortals is packed with items of knowledge, which may have reached it telepathically from thousands of miles away, requires credulity of the most stalwart type.

As to materialization, spirit photography, levitation, and many other things which our author shows to be often due to trickery, the present writer has nothing to say, for the reason that he has no personal knowledge of them.

It is of interest to note that one person who has been very active and efficient in exposing the fraudulent practices of fake mediums is no other than Dr. Richard Hodgson, who is now editing the automatic writings of Mrs. Piper of Boston, which, he says, will absolutely demonstrate the fact of communication between spirits of the dead and the living.

Finally, readers of this book, and others as well, should always bear in mind that the true mission of Spiritualism is not to make a show of itself at so much a head, but to seek, to establish, and to diffuse truth; and that mediumistic phenomena are invaluable aids to the accomplishment of that purpose. An all-important element of spiritual truth is the demonstration of human immortality which these phenomena affords. It is not to be wondered at, therefore, that the unprincipled should, by imitations and tricky inventions, improve the opportunity to make money and notoriety out of a rapidly-spreading cult which is of the highest possible interest to humanity.

They seem to forget that Spiritualism demonstrates the truth of the Bible teaching that "their works do follow them."

LOVE IS ALL.

Written by Ella Wheeler Wilcox as a protest against the sentiments expressed in "The Man with the Hoe."

Let Labor boldly walk abroad
And take its place with kings,
For who has labored more than God,
The maker of all things?

The time has come, aye, even now it is
To rank that parable in Genesis
Of God's great curse of labor placed on man
With other fairy tales. Why, He began
All work Himself! He was so full of force
He flung the solar systems on their course
And builded worlds on worlds; and, not content,
He labors still; when mighty suns are spent,
He forges on His white-hot anvil—space—
New stars to tell His glory and His grace.
Who most achieves is most like God, I hold;
The idler is the black sheep in the fold.
Not for the hardened toiler with the hoe
My tears of sorrow and compassion flow.
Though he be dull, unlettered, and not fair
To look upon; tho' he is bowed with care,
Yet in his heart if dear love fold its wings
He stands a monarch over unloved kings.
One sorrow only in God's world has birth—
To live unloving and unloved on earth;
One joy alone makes life a part of heaven—
The joy of happy love received and given.
Down through the chaos of our human laws
Love shines supreme, the Great Eternal Cause.
God loved so much His thoughts burst into flame
And from that sacred source creation came.
The heart which feels this holy light within,
Finds God and man and beast and bird its kin;
All class distinctions fade and disappear;
Death is now life, and heaven he sees a near.
Brother is he to "ox" and "seraphim,"
"Slave to the wheel," "mayhap, yet kings to him,
And millionaires seem paupers, if from them
Life has withheld its luminous great gem.
Or if his badge be scepter, hoe, or hod,
That man is king who knows that love is God.

Hermetic Teachings.

W. P. PHELON, M. D.

The Hermetic Brotherhood is an organization whose origin lies far back amongst the mists and mysteries of the past. For a time, its existence was on the unseen side of life, but the last 25 years of the nineteenth century has brought it into new life and power. It is now everywhere claiming its own among the sons of men.

Its organization is simple, consisting of a strong center for holding power, and an unwinding cord upon which the stations of associate bodies of workers are marked by knots in the order of their formation.

The original charter of privileges to the ancient Hermetic Brotherhood was granted by the gracious will of the first reigning monarch of Atlantis.

Its motto is: "One for all, and all for one;" its declaration of principles: "Love is the fulfilling, the law;" its tenet: "Power of the silence."

The work of the Hermetic Brotherhood is that of a helper of mankind, on all planes. To do this, they seek to train themselves to handle the unused powers of the spirit, which is man's birthright. With this accomplishment, they can make their work potent and lasting. We have no visible propaganda. But we recognize as an active factor in our organization the allied help of a strong membership, "beyond the veil," who are active participants in our work.

The fact of the world's unrest and discord is daily more and more forcibly impressed upon us in many ways. It seems almost certain we shall soon be beyond mortal help, to restrain or even re-arrange our impulse toward dissolution.

We also know the world must once more become harmonious, or the discordant vibrations will shake us into chaos. Law and order are harmony; it is this harmony the Hermetic Brotherhood seek. They realize, however, they cannot reform the world; but they know every member can form and reform himself. Thus the whole world will be renewed in its totality.

The only perfect harmony is that of love, the love that is God. To reach this plane of restful harmony, and thus attain success along the lines of all activities, training is absolutely essential. They who move as one, imitate the one who is Omnipotent. It is only as we guide and govern ourselves by the law of the One, can we hope for increase, unfolding, or dominance in the affairs of life.

Harmony and unity are requisites of repose. Repose develops strength. The natural condition of unfolding is harmonious unity, holding within itself forceful purpose.

The Hermetic Brotherhood ever stretches helpful hands to those who are in need. They recognize all mankind as one family, over whom should forever brood the sweetest, tenderest love.

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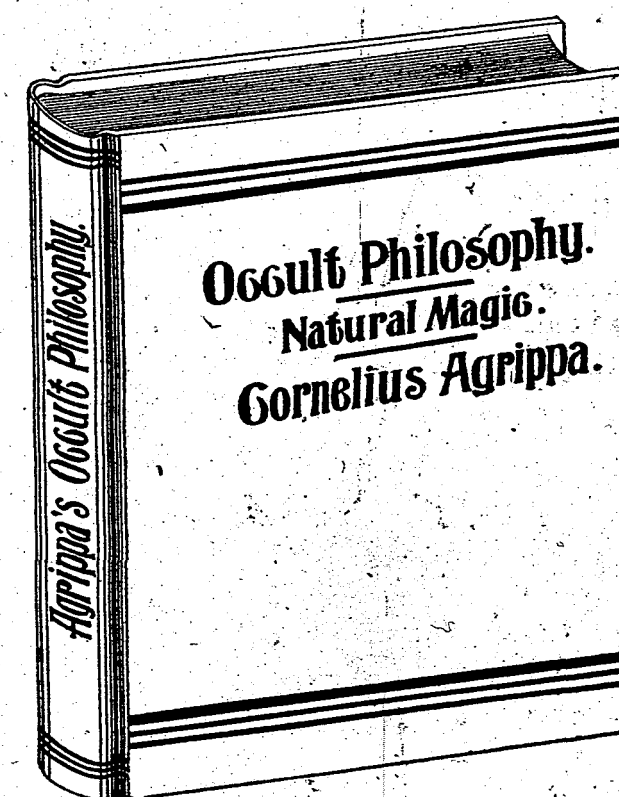
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JAN. 11, 1900.

Miss Lilian Whiting sailed for Europe on Dec. 16. She will remain abroad for some time.

The Steeps of Time.—The following sentiment will be endorsed by all Spiritualists, and by some who are not:

When on God's sunlit mountains
The soul in beauty stands,
Above the mists and shadows
Beyond the border lands,
With sight and sense grown clearer
It may view the steeps of time
And know why through the ages
It was born to climb and climb.

The Mayer Home Fund.—Mr. T. J. Mayer, treasurer of the N. S. A., has extended the time for the collection of the fund, upon which depends his gift of the National Headquarters in Washington, to April 1, 1900, and has reduced the amount required to be raised to \$10,000. More than half of the required sum has already been raised, and if Spiritualists do what they can, not waiting one for another, our national organization will soon have a place to call *Home*; that it may be no longer said that the foxes have holes, and the birds of the air have nests, but the N. S. A. has nowhere to lay its head.

The New Year has arrived. This is the season for new and good resolutions. From the mistakes of the past we have learned valuable lessons, therefore we have no regrets on that score. Our policy for the coming year will be the same, always seeking to bring the greatest good to the greatest number. We aim to make the JOURNAL interesting and instructive to all spiritually-minded people, leaving sensation and controversy to others. We have something to present to the world of thought; we shall present it, let it be taken for what it is worth. To others, we accord the same privilege, and hold their rights as sacred as our own. "Truth

wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Self-Possession is an idea-trait of character that should be cultivated, and valued as highly as a good reputation or the possession of wealth. Absolute self-control cannot be obtained with our present environment, but he who approximates most nearly to it is a leader among his fellows. When we lose our temper and let our passions work our mind into a seething vortex, we are not only liable to commit serious injury upon another, but cause a corresponding amount of damage upon our own person. True, the man who has not a spark of pluck or courage in his composition will accomplish little, nor will he amount to much in any field of endeavor, for the passions of mankind are the steam in the boiler which furnishes the power to carry us to the end of our journey. Strong passions, loves and hates, strong appetites and desires, are invariable characteristics of strong men and women.

But the strong man controls his passions and desires, and makes them his servants, rather than allowing them to be his master. When we maintain the requisite caution over our passions, we need never fear for our personal welfare, however exasperating another's conduct may appear. Our life is far too short to mar its buoyancy of feeling by the volcanic disturbance of an ungovernable temper. As we look backward into the past and note the indescribable havoc that has been wrought through uncontrolled passions; the kingdoms that have been wrecked; the countries that have been devastated by sword and torch; the homes that have been destroyed; the crimes committed, and those who have paid the death penalty, then we fully realize why we should endeavor to maintain the maximum control over our temper.

"We all may be the saviors of the world, If we believe in the divinity which dwells within us,
And worship it, and nail our grosser selves,
Our tempers, greeds and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope, and scatters joy abroad,
He, too, is a redeemer, son of God."

"The Tyranny of the Dead" was the subject of a New Year's sermon by Rev. B. Fay Mills, pastor of the First Unitarian Church in Oakland, Cal. Judging from the gigantic strides made by this progressive preacher on the road to freedom, in the last five years, it would take a well-organized and healthy "tyranny" to again enslave his master mind. Referring to the subject of religion, Mr. Mills said:

Suppose Calvin dared to come from his grave, Think of him joining the Presbyterian Church. He would rather stay in his grave.

How happy do you suppose Luther would be in the Lutheran Church? About as happy as Jesus would be in the Christian Church. Calvin and Luther scarcely advocated one doctrine which the world needs today. We might as well worship the old Bible as the old religions. It would be a crime for some people to come here and hear me preach, the same as it would be a waste of time for some of you to go and hear some one else preach.

Earthquake Foretold.—Every few days some educated ignoramus bobs up serenely and says: "Spirits have never foretold any important event or revealed any great truth to the world." Every day, spirits foretell important events and enunciate great truths; they are recorded, and read by all who seek truth. But "none of these things move him," who, "having eyes, will not see, and having ears, will not hear." The following, from the *Medium* of Los Angeles, is a case in point:

On Monday evening, Dec. 18, Mrs. Kate Hoskins was visiting us at 614 West Sixth St., and casually remarked: "The spirits tell me we shall have an earthquake within eight days." On Monday morning, Dec. 25, at 4:20, the severest shock occurred known in the history of Southern California.

Mrs. Hoskins is well and favorably known in San Francisco, and we know that prophetic utterances such as recorded above are not uncommon occurrences in her daily life.

Prof. Rodes Buchanan, prophet, sage and seer, closed his eventful life on Dec. 26, 1899. On Dec. 11, friends filled his spacious rooms in San Jose to celebrate his 85th birthday, an account of which was published in the *Progressive Thinker*, occupying nearly four columns, and on the fourth page of the same paper appeared an item announcing his death. His remains were cremated in Cypress Lawn Cemetery on the first day of the New Year. His work was well done, and broader fields now open before him.

Fraud and Fake are easy words to say, and many roll them under their tongue like a sweet morsel; but seven times out of ten it is the old game of the thief raising the cry of "Stop, thief!" The *Star of the Magi* has the following caustic criticism on the subject:

It is the proper thing, now, for the leading papers of our great cities to publish from one to half a dozen articles every week that reflect severely upon so-called occultism. All manner of "write-ups" are printed that throw discredit upon every branch of occult inquiry. According to the space-writers of the daily and Sunday press, astrologers are conniving scoundrels, esoteric teachers are schemers, hypnotic healers are knaves, and any one, no matter who, that pursues the occult path is either a fraud or a fool. At the same time, these same space-writers pander to the most fictitious side of occult inquiry by always writing a

"good" ghost story or haunted house horror whenever the world of events fails to furnish other material. We leave it to our readers as to who the real frauds and fakes are.

Moody Memorial Endowment.—A movement is in progress to raise an endowment fund of \$3,000,000 for the schools founded by the great evangelist at East Northfield, Mass. This is intended as a monument to his memory, which is in line with the wishes and character of the man. It is a healthy sign to see the pagan statues of brass and stone giving place to institutions of learning.

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Camille Flammarion said: "My studies have led me to the discovery of a new proof of immortality. This proof is based upon my experience. For convenience sake, let us call it an experimental demonstration of the immortality of the soul. Man dies. Years pass. I then talk to his spirit, under circumstances which admit of no deception. Am I not right in concluding there is a spirit-world and that the spirit lives after its separation from the body?"

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The National Headquarters.

TO THE EDITOR:

It now gives me pleasure to inform you that there is a good prospect of the National Association owning a home of its own before April first. Our generous treasurer, T. J. Mayer, tells me to announce that he will give until the first of April to secure the fund, and that he has decided not to wait for \$15,000 to be raised, but if the friends will put \$10,000 into the treasury of this Association by the first of April, he will make over the deed of the property to the Association.

A dollar apiece from those who can afford to send it to this office will make the desired amount. Those who can send more, need not hesitate to do so, for it is a grand work they will aid on its way. Please do not wait for others to do it, nor think the sum will be raised without your help.

Mrs. Jennie Hagan Jackson is appointed a special agent for the N. S. A. to receive, and receipt for, finances for this Association.

All is well with this movement and the N. S. A.

Cordially, your co-worker,
MARY T. LONGLEY, Sec. N. S. A.
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PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Reviewer.

PRACTICAL GUIDE TO SPIRITUALISM, with complete instructions how to investigate; by Capt. Geo. W. Walrond. 24 pp., paper. Price, 15 cents. For sale at this office.

A cheap and handy manual for beginners, and contains much information for all who seek a solution of the problems of life.

THE MASTERY OF FATE, by P. Braun, Ph. D. The New Man Publishing Co., Lawrence, Kan. 120 pp., paper. Price, 50 cents.

This is a reprint, in book form, of the articles published in the *New Man* under the above title. There are 12 lessons and a supplement, intended as a primary course, to be followed by another series of more advanced teachings. The author's fame as a mental healer has necessitated the publication of the third edition of the first volume.

SPARKS FROM THE INFINITE, by Uriel Buchanan. F. M. Harley Publishing Co., 87 Washington St., Chicago, Ills. Pamphlet, 20 pp. Price, 10 cents.

An inspirational essay upon "Unity," and several spiritual poems of a high order.

THE BIBLE GOD, Bible Teachings and Selections from the writings of scientists; by Mrs. M. M. Turner, a believer in the sanctity of science. Peter Eckler, publisher, 35 Fulton St., New York. 140 pp., paper. Price, 25 cents.

This is No. 51, Vol. 5 of the Library of Liberal Classics, issued monthly, dedicated to the memory of those who labored and suffered for science. This book is calculated to bring joy to the heart of the free-thinker and agnostic, and is an excellent work in its line.

Mind for January, 1900, is at hand, filled with good things, as usual. The leading article is by Geo. D. Herron on the "Omnipotence of Human Life," and there is a continued story in verse by Fred Deem, entitled "A Medical Tragedy." Charles Brodie Patterson, editor. Monthly. The Alliance Publishing Co., 19 West 31st St., New York.

New Church Independent and Monthly Review, S. F. and G. B. Weller, editors, 144 37th St., Chicago. A liberal church magazine, in its 47th volume. The *Independent* closes the old year with a leading article by Rev. E. D. Daniels, entitled "Washing the Disciples' Feet."

The Book and Newsdealer, published at 1203 Market St., San Francisco, Cal., is full of valuable information for book-sellers and book-buyers. The December number contains a valuable list of periodicals and three pages of book reviews.

The Two Worlds comes to us from Manchester, Eng., in a double Christmas number. Always good and full of interest. It is one of our most valued exchanges.

SEARCH FOR FREEDOM, by Wilmans, 367 pages. Cloth, For sale at this office.

Occult Science Library, published monthly by Ernest Loomis & Co., 70 Dearborn St., Chicago. Booklet form, 140 pp., devoted to concentration, methods and helps. The January number is full of good things.

Christian, Thomas J. Shelton, editor and proprietor, has removed from Little Rock, Ark., to 1542 High St., Denver, Colo. *Christian* is one of the most vigorous champions of mental science in the world, and is abundantly able to take care of itself.

Free Thought Magazine, H. L. Green, editor and publisher; monthly; 213 East Indiana St., Chicago, Ills. The first number is full of good things from Elizabeth Cady Stanton, Frederick May Holland, Sarah A. Underwood, and many other eminent writers, upon a variety of subjects.

Universal Truth, a monthly magazine of constructive thought. Cassius M. Loomis and Fanny M. Harley. The January number contains a portrait of Alwyn M. Thurber, followed by an article from his pen, "The Religion of Love." Margaret B. Peeke, Eleanor Kirk and Clara Sheldon Carter are also among the contributors to this excellent number. Universal Truth Publishing Co., 87 Washington St., Chicago.

The *Lyceum* for January comes to our table enlarged and converted into a monthly. It is a splendid number, and Brother Clifford is to be congratulated. There are many bright and interesting articles in both poetry and prose for the children and youth of our progressive Lyceums, and is an excellent home paper for all Spiritualists.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Progressive Spiritualists.—On Sunday evening, Jan. 7, the services in Occidental Hall consisted of a memorial service, to honor the memory of Prof. J. Rhodes Buchanan, who passed to spirit-life Dec. 26, 1899. After the usual song service, and the announcements by Pres. Rider, Mrs. R. S. Lillie conducted the service, and with a few brief remarks introduced Dr. Cora Morse, one of the pupils of Dr. Buchanan, who spoke of him as an explorer in the unknown world of thought. Thos. G. Newman, editor of the JOURNAL, was the next speaker. He said that the Dr. was not only an explorer, but a world's savior as well. Mrs. Dr. Janny presented some statistics of his life and work, and said that he was a Spiritualist and a Socialist.

M. S. Norton called attention to his flower-wreathed portrait upon the speaker's stand, and compared him to the lofty mountains who raise their snow-capped peaks far above their fellows. Mrs. L. S. Drew spoke of him as the discoverer of the science of Psychometry, and related personal experiences while a student under his instruction. Mrs. Dr. Augustine Armstrong of Buffalo, N. Y., said that she knew Dr. Buchanan through his voluminous writings, and read a poem given to her by his inspiration since passing to spirit-life. Mrs. R. Shepard Lillie also spoke of communications received from him, and related some personal experiences with him in Boston ten years ago. She also gave a very beautiful improvised poem. Mr. J. T. Lillie sang "Beautiful Life," accompanied by Mrs. Sadie Cooke. Mrs. Lillie spoke some appreciative words of the JOURNAL, and with a few parting remarks from Mrs. Lillie, the large audience dispersed, each better for having contributed something toward the memorial service in honor of one of God's noblemen.

Local Hermetics.—The assembly room of the Hermetic Home, 509 Van Ness Ave., was filled to overflowing on Thursday evening, Jan. 4, to listen to Dr. W. P. Phelon speak of "Returning to Unity." The Dr. spoke briefly of economic questions from a hermetic standpoint, and the meeting closed with the gloria and menturim.

Special Mention should be made of the serpentine dance performed by Inez Garrison at the Christmas entertainment of the Mission Lyceum. Mrs. Garrison is a professional of note, and intends organizing a class in the Mission for elocution and physical culture. Friends of the Lyceum will again have the pleasure of seeing this talented lady at the entertainment in Mission Opera Hall, Jan. 31st. VENA EATON.

The Mission Lyceum-Association held its annual meeting on Sunday, the 7th inst., and elected the following as its officers for the year 1900: Pres., W. T. Jones; Vice-Pres., Mrs. B. Cleveland; Sec., J. T. Roberts; Treas., Chas. Cleveland; Trustees—Geo. H. Coons, Mrs. Sadie Eberhardt and Mr. Shroder; Lyceum officers—W. T. Jones, Conductor; Assistant Conductor, Miss Lottie Davidson; Guardian, Mrs. M. A. Pfeifer; Musical Director, Miss Pearl Bryson; Librarian, W. J. Kirkwood; Guards—Earl Pfeifer, Savorna Close. The officers desires to thank the JOURNAL for the many courtesies shown them during the past year, and also to Mrs. Eberhardt, Mrs. Meyer, Mrs. Martin, Madame Young and the mediums who assisted them for their generous contributions to the Christmas fund, and to all who in any way have aided us in our work. Our Lyceum enters the New Year with bright prospects. J. T. ROBERTS, Sec.

Universal Spiritual Association.—The question for discussion on last Sunday, at 20 Eddy St., was "Supremacy." The conclusion arrived at was that the attainment of supremacy among men comes through concentration upon high ideals. This meeting should be called "the Mirror," for in it you will see yourself as you really are.

San Jose.—On New Year's eve, the Spiritual Union held a watch meeting, after the usual lecture. The meeting opened at 7:15 with a Lyceum entertainment and a tree loaded with presents, candy, etc., for the members of the Lyceum and visiting children, under the supervision of Mrs. Hamby and Mrs. Anderson. There was concert singing, marching and calisthenics, recitations by Pearl Sellers and Mabel Hamby, and a tableau, "Santa Claus Caught." The children then retired to the parlor and spent the evening as only children can. H. C. Johnson, Pres. of the Union, introduced Mrs. S. Augustine Armstrong, of Buffalo, N. Y., speaker of the evening. Her subject was: "Weavers of the Mortal and Immortal Web of Life." After the regular service, members and friends enjoyed a social time watching the old year out and welcoming 1900. There was singing, tableaux and speeches by W. D. J. Hamby, Mrs. Marcen, Irene Smith, Mr. Vinter, Mrs. C. D. Stone, Dr. Barker, Dr. Bentley and others. Babe Hamby gave a dance and cake walk. Anonymous living pictures of poets were presented. Light refreshments were served by the ladies, and at 12:30 the company dispersed, with New Year greetings. AMIGO.

Other Sunday Meetings.—Mme. Young's meeting was addressed by Mrs. Sarah Seal, and messages from the spirit realm by Mme. Young, in Oriental Hall, 605 McAllister St.—Mrs. C. J. Meyer held her usual Sunday evening meeting in Friendship Hall, 335 McAllister St.—Mrs. Harriet Wrenn held her Sunday night meeting at 117 Larkin St., and there were several parlor meetings throughout the city.

The Children's Progressive Lyceum's 29th annual Christmas festival was a great success, the hall being packed with an appreciative audience. The operetta, "Caught Napping," under the direction of Mrs. Wadsworth and Mrs. Cooke, was very nicely sung and acted by the children. We had three different warnings about the slight accident of the evening, Mrs. Wadsworth telling the children at afternoon rehearsal if anything happened not to get scared. Santa Claus got his arm too near a lighted candle, and sleeve and whiskers were quickly ablaze, and about as quickly put out; with no special damage except to the whiskers. Mrs. Seal, who was chairman for the evening, kept cool and quickly calmed the audience. The children and the play went on to a successful finish. There was free candy, ice cream and other refreshments for the children, and the party closed with dancing. Walter Walker, floor manager.

Dec. 31st, the Lyceum had a cordial reception at the King's Daughters' Home, songs, recitations and a talk by Mrs. McClung greatly pleasing the old people. They now look forward eagerly to the fifth Sunday. Dr. Carpenter's adult class keeps growing, and a new class of boys has been formed. Brother McClure of Shasta was a visitor Sunday at the Lyceum and the Progressive's meeting. C. H. WADSWORTH.

A Psychograph, or Dial Planchette, would be a Nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

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Paradise, Cal., Dec. 8, 1899.—Dear Doctor Peebles:—Your one month's treatment, taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain, Yours truly, W. L. MELVIN.

Wasco, Ore., Dec. 2, 1899.—Dear Doctor:—The last month's treatment acts like a charm. It is working wonderful changes in my health and I am nearly well. LORAIN CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks. MRS. DORA CALLAHAN.

New Orleans, Dec. 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA HATHAWAY.

Garden Plains, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express. MRS. A. FOLLETT.

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Society of Progressive Spiritualists.

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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VOL. 37.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 18, 1900.

1439 Market-st. Between 10 & 11th-Sts. No. 3.

GOOD ENOUGH FOR ME.

I quarrel not with Destiny,
I make the best of everything.
The best is good enough for me.
Leave Discontent alone and she
Will shut her mouth and let you sing.
I quarrel not with Destiny.
I take some things or let 'em be:
Good gold has always got the ring.
The best is good enough for me.
When Fate insists in secrecy,
I have no arguments to bring.
I quarrel not with Destiny.
The fellow that goes "hard" for "gee"
Will find he hasn't got full swing.
The best is good enough for me.
One only knows our needs and He
Does all of the distributing.
The best is good enough for me.
—James Whitcomb Riley.

BORDERLAND

Dream Warning.

On Dec. 1 last, the steamer Portland, bound from Boston to Portland, was wrecked. It was the only coast wreck from which no creature survived to tell the tale, and it would seem that divers psychic warnings heralded it. The most strange of all, perhaps, was that of a little deaf-mute girl in the school for deaf-mute children on Spring street, Portland.

A couple of weeks before the event, the teacher asked the children all to write a composition on something that happened in their own lives. One little girl thereupon wrote out a dream she had just had. The dream was both vivid and minute, and the gist of it was of the child's seeing her teacher drowning. The composition was voted good, and no heed was given to its import. The teacher immediately after went to spend Thanksgiving in Boston, and, returning home, went down on the ill-fated steamer. Then the strange, written-out dream of the deaf-mute child was recalled and brought to light again.

The Second Self.

Perhaps the most interesting way in which the second self appears is in cases of so-called "duplex identity," and of these one of the most remarkable on record is that of Ansel Bourne, a farmer and itinerant preacher, who on Jan. 7, 1887, went from Coventry, R. I., to Providence and drew \$55 from a bank. This was the last seen of him for two months, at the end of which time he turned up in Norristown, Pa., keeping a small variety store under the name of A. J. vn. Of what happened during the months he never had the best recollection.

One morning (March 14) he woke up, found himself abed in a strange place, summoned help and obtained an outline of his recent history. At his request, a telegram was sent to his nephew in Providence, and he was returned to the bosom of a family which had mourned him as dead. He said that he remembered nothing after going to the bank in Providence; he had never known a man named A. J. Brown, and he could not imagine why he should have chosen to engage in a business he knew nothing of. On the other hand, the people who had dealings

with him in Norristown declared that they had never noticed anything unusual about him.

"Unlock the Door."

Many instances are on record where the second self has actually seemed to exhibit a foresight beyond that of the individual proper. One such is that of Lady Eardley, who, in her account of the matter, says: "I went to the bath-room, locked the door, undressed and was just about to get into the bath,

when I heard a voice say: 'Unlock the door!' The voice was quite distinct and apart from myself, and yet it seemed to come somehow from inside of myself. I was startled and looked around, but of course no one was there.

"I had stepped into the bath when I heard the voice twice more, saying: 'Unlock the door!' On this I jumped out and did unlock the door, and then stepped into the bath again. As I got in I fainted away and fell down flat in the water. Fortunately, as I fell, I was just able to catch at a bell handle, which was attached to the wall just above the tub. My pull brought the maid, who found me (she said) lying with my head under water. She picked me up and carried me out. If the door had been locked, I would certainly have been drowned."

Found the Body.

The strange circumstances surrounding the finding, in South Landisfield, Mass., of the body of aged Mrs. Fidelia Brewer, who disappeared three months ago, convinced many that the discovery was due to the powers of a Chicago clairvoyant. Coroner Beebe is inclined to this view.

William Smith, of 505 Washington Boulevard, Chicago, wrote to his father, the local postmaster, telling him of a clairvoyant in Chicago who could tell what had become of Mrs. Brewer if he could see her photograph and hold in his hand some article which had belonged to her. The photograph and a handkerchief were sent, as were the full name, age, and date of marriage of Mrs. Brewer.

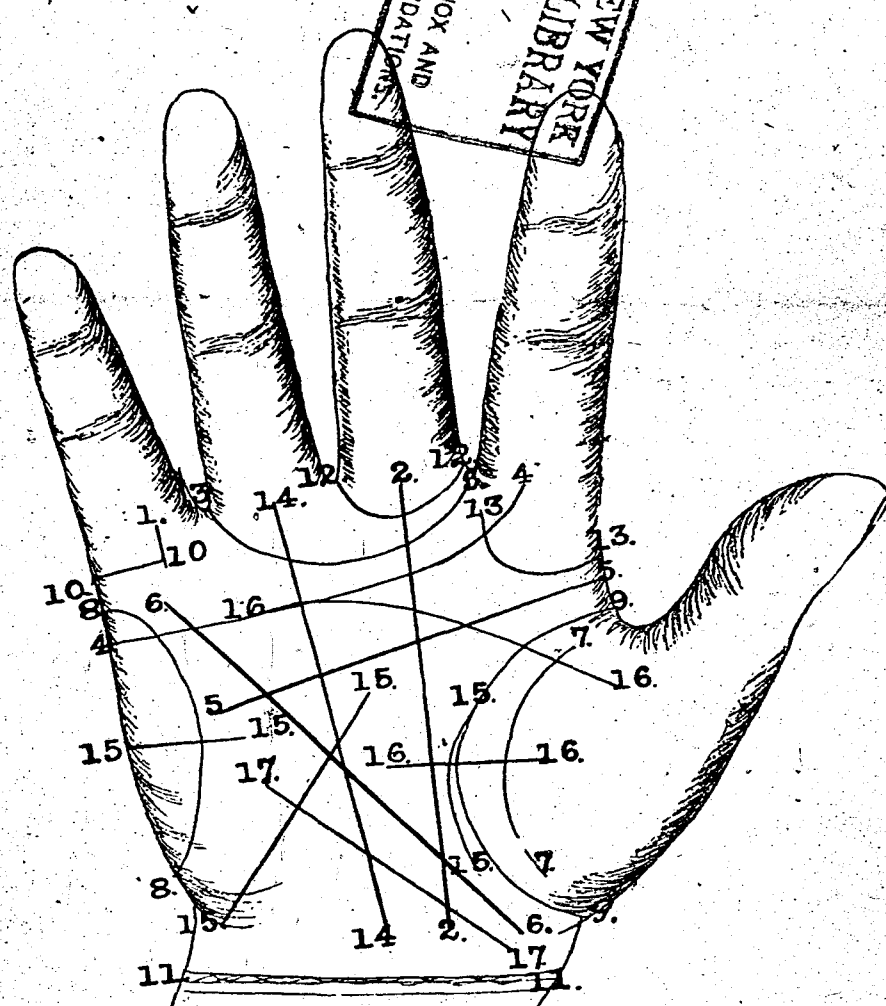
On Dec. 30, 1899, Postmaster Smith received a letter from his son, who said that the clairvoyant had given him the following:

"The old lady is dead, but there was no foul play. When she left her home she went one and one-half miles due west, across a little bridge, past a white house, over a stone wall about 30 or 40 yards from a brook. I can see her lying there in a pool of water."

By following these directions, the body of Mrs. Brewer was found in the swamp, by her son, Julius Brewer.

William W. Smith, a coachman who lives at 505 Washington Boulevard, said on Jan. 1 that he consulted a medium who lives on the West Side and was told to write on a piece of paper the facts connected with Mrs. Brewer's disappearance, which he did. The clairvoyant then folded the paper, he says, without looking at what was on it, placed it to his forehead and returned it to Smith. He then told Smith where the body could be found.—Chicago Tribune.

Scientific Palmistry.



SIGNS OF THE PALM.

- | | | | |
|-------------------|------------------|-------------------|--------------------|
| 1 Child Line | 5 Head Line | 9 Life Line | 13 Ring of Solomon |
| 2 Fate Line | 6 Hepatica | 10 Marriage Line | 14 Sun Line |
| 3 Girdle of Venus | 7 Influence Line | 11 Rascette | 15 Travel Lines |
| 4 Heart Line | 8 Intuition Line | 12 Ring of Saturn | 16 Venusian Lines |
| | | 17 Via Lasciva | |

The lines of hand indicate occurrences at certain dates. Scientific palmists have a system of measurement by which they can approximately date along on the life, heart, head and fate lines, and whether those periods which register (if they do register) are past or coming events, the age at which the reading is given will determine. "Next year" is rather indefinite when the ages of women and men can often not be guessed by ten years. Character and temperament is shown; probable length of life, qualification in profession, business, studies, etc. Much can be told of the life by the manner in which the lines run and the number and style of lines. Predisposition or tendency to disease is indicated and many other kindred disclosures are met; but palm reading has a limit as do all other things. Impossible revelations need not be expected.

The science of Palmistry appeals to a thinking class as a valuable factor in knowing something of one's characteristics as they appear, and to really find out their weak points, strengthen them, and further develop the good features in the character. The study of human nature always presents a fascinating side to people, and Palmistry, as practiced by skilled and conscientious people, can be successfully approached by persons of all ages and sexes, and afford value as well as diversion.

As soon as people find reading the character by the hand is an educational assistance and safe investigation for children, it will be recognized at its full value and be the means of advancing the interests of humanity.

A Dream.

AARON NEARBY.

Seven days prior to the November election, 1899, came the dream. It was an hour of darkness, silence and sleep. At the east was a dense wood; at the west a broad sea; between was a grassy glade. An austere sovereign stood facing the west, and our company, his subjects. Turmoil and difficulty reigned; the sovereign was hard and tyrannical. We were all at last discharged, save one, who remained and reasoned and outwilled the sovereign's wiles.

A temporary calm ensued, and the remaining subject went about duties that took him upon the sea. He stood upon objects as a logman would on logs in water; the objects were two definite forms. One was a hollow cube formed of wood; the other was a sphere of iron. Suddenly it came to the man that, although the cube and sphere had floated about under his feet, there would be a period of turbulence that would require care. Then the billows rolled the cube and sphere rolled and vibrated under his feet. All at once his superior will commanded rest. There came a calm and he leaped to the shore.

A war of words ensued and his majesty took refuge in the forest. Thence came a little beast, slow, circling and deliberate. Another and another, in turn, came stealthily maneuvering and advancing. The first beast, small and spotted, had the head of a cub lion; the second one seemed like a dark lioness; the third looked like a bear with resemblance of a lion. Seeing this triple force in stealthy act advancing on him, the man looked to the west and saw a short-handled ax. Seizing that, he took the foes in turn as they made the onslaught. He sliced and slew on down to the last and least, but most formidable foe, which seemed to be lion, bear and leopard. Each time he sliced off a piece, the beast seized upon it and ate it. Being victor, the man turned to a great multitude of people and declared the destiny of our nation among the nations of earth. This is the dream without a word of fictitious embellishment.

The interpretation is as follows, and is offered to the public for attention to its sequel: The time being seven days prior to the Nov., 1899, election, is significant, and marks the "last," prior to a beginning. The number seven is a full cycle of numerical completeness in spheres and cycles of time. The election being important in matters of social order and the Presidential four (years) dividing into the 1900 at the dawn of a (2000) twentieth century, has a numerical as well as a national relation to "dream beasts" in social circles.

The austere sovereign is the brute force on thrones; the dark forest is the Orient; past, paganism; history of dark deeds, and the wiles of the brute-force majesty to rule!

The sea at the west is the Occident—the end of empire on thrones of inverted justice. The Pacific, there under the arch of prismic colors, where is the setting—ay, ever-rising sun in the glow of the twilight eventide, is also the blush of crimson dawn. This is the fore-runner of good tidings; this is a voice, a message to mankind.

Our embryo life is the past history, with its gore and greed; our foetal life is the pivotal present; the turning, the transit from sense

to soul. With this little forecast, let us offer the sequel to come with "Peace on earth, good-will to men," with malice for none and charity for all. God save the truth; let every man save self from his "ignorance of his ignorance." A nation of nations is born to-day! New born—the common mind its scepter's sway!

Kingman, Kan.

From Robt. Ingersoll.

BY CORA L. V. RICHMOND.

Extract from an address delivered in Chicago, Dec. 17, 1899, under control of Robert G. Ingersoll.

As a disciple of truth, as one who bears testimony to an added light and knowledge, as one permitted to touch human lips that are unfamiliar and a human brain that is not my own, I cross the barriers of time—so-called—and eternity to speak to you at this hour.

I protest that I have found no personal God; I protest that I have found no personal Satan, excepting that within my own nature which I was to overcome, and I protest that I have found nothing true of all the theological theories concerning the future life; and if in human existence there was aught in my words that could prevent any human being from sharing the thralldom of the fear of hell or of the worse hope of the theological heaven, then at this hour let me add my voice to disabuse your minds from the fear of death. I did not know in human life what the next step would be. I could not tell what was beyond the great cloud-canopy that pressed down over human life. No message came to me that satisfied me of a future existence, and it was as though one were entering into a great uncertainty. Suddenly as a shaft the change came, as swift as a lightning stroke; nevertheless, there was instantaneous freedom and knowledge.

It was as if a man who had lived in a dungeon cell, or in a cavern beneath the earth, had been suddenly lifted out into the broad, blue-canopied light of a bright, glorious day in spring-time, with the air full of the soft, sweet music of birds and perfume of flowers and limitless fields of verdure. I was aware, first and foremost, of being set free; free from the thralldom of the senses, free from the limitations of time and space as understood by me before, and aware of being set free into all realms of my imaginings. For that hope, which is kindled in every human breast, I found had linked itself to the loftiest human faculty, which is imagination, and which had borne me further than I knew.

I at once perceived that this new life, this new state, was just as naturally the sequence of human existence as birth is the sequence to that which precedes it. I at once discovered that, that which was set free was what I always thought would be set free if man had a future state: The consciousness, the individuality, the personality that thought and loved. Oh! the transcendent glory of that rising light of love, of knowing those who had preceded me, of entering into conscious relations with their lives, as though they had not been disturbed, and feeling that these were there to welcome me! I could not hold back—I must then testify of what had come to me, of the great Life and Light that I had found, of the reality of spirit existence, of that which was indeed

the next step of life. And I did so testify. But when glory after glory of the beyond is added to one, when new knowledge takes possession of one at every step, when new fields of thought and endeavor are opened, one longs to bear this message to those who remain in the shadow.

The great, awful burden of spirit existence is to find that the cavern door is shut; that those who remain in the shadow are still blind.

Oh, friends! as you value those who have gone out from your homes, as you think of your children lovingly who are away in human life and expect to hear from them, expect they will return, as you feel certain that the grown-up boy or girl will come back with added treasures of human experience, so think of those who are in the invisible realm. More palpably by your side, more really in your dwelling, more consciously a part of your daily existence, they still look for the one response that will make their new life a beatitude.

Talk about heaven! Why, worlds upon worlds, systems upon systems, and the great, splendid themes of thought which appeal to one in this kingdom of life are nothing when the one door of the dwelling of the heart is not wide open. Not always is it closed when it seems to be. I might not speak with such experience as some spirits have where theological prejudices, the blindness of human existence and the great fear of the torture of hades shut out the loved presences from human hearts and perhaps even the hope of meeting their loved ones: not such an experience have I. But to be considered as something that was, I, who am more aware of being than I ever was, more aware of consciousness, more aware of hopes, expectations and of the great fulfillments of the prophecies of life!—*Progressive Thinker.*

A Memorial Tribute.

BY M. S. NORTON.

Delivered in Occidental Hall, San Francisco, Sunday, Jan. 7, 1900.

Dr. Joseph Rodes Buchanan, prophet, sage and seer, whose flower-wreathed portrait adorns the speaker's stand to-night, has fought the battle of life. He has run the race; he has finished his work upon the physical plane of being. He has passed into a realm where the physical eye cannot penetrate; where the physical senses cannot follow him. And yet I cannot think that Dr. Buchanan has gone away; I cannot think that his spirit has taken flight to some far distant realm, there to rest in inactivity throughout the endless ages of eternity. He loved his work too well; he loved the activities of life too well to be happy in a nirvana of inactivity. And in the few words which I shall say in his honor to-night, I shall speak as though he was here listening to every word.

In my wanderings to and fro, I have climbed a lofty mountain, in the midst of a vast forest, and from its pinnacle have looked about me, and beheld here and there giants of the forest raising their heads far above their fellows. I have crossed the Rocky mountains, and pausing for a moment looking about me, have beheld giant mountains lifting their snow-capped peaks far above their fellows. And standing here to-night, and casting my mental vision over the world of thought and thought activities, I see here

and there, giants among men, lifting their silvered heads far above their fellows, and among them I recognize Joseph Rodes Buchanan.

Eighty-five years ago, when he first saw the light in this terrestrial realm, men, women and children gathered together on Sunday evenings as we do now; but with long faces and solemn mien. They listened to solemn music and to dolorous sermons. The emotion which stirred them was that of fear—fear of God, the devil, of hell, and they even feared heaven, lest they should not meet their loved ones there. But, thanks to Dr. Buchanan and his compatriots, we know that we will meet them, and speak to them, face to face, and walk with them, hand in hand. And to-night, all over the civilized world, multitudes of people are meeting together with happy faces, to listen to spirited music and bright, sparkling lectures, and the element of fear is absent, because men like Dr. Buchanan have lived in our world.

When I read that magnificent poem by Chas. Mackay, called "Eternal Justice," I think that he must have had Dr. Buchanan in mind when he wrote the first stanza:

"A man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distill;
For him the ax be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
While malice, envy, spite and lies
Shall desecrate his name.
But truth shall conquer at the last,
As round and round we run,
And ever the right comes uppermost,
And ever is justice done."

Dr. Buchanan met the scorn and wrath of men, and conquered in spite of it. He was a strong man, and overcame that which has wrecked thousands of men not so strong as he. He has entered now upon a larger field of action and a higher and broader plane of being, where he will be untrammelled by the material conditions which so hindered him here. His work and memory will be immortal.

Hermetic Teachings.

W. P. PHELON, M. D.

We, of the Hermetic Brotherhood, seek for ourselves, and all mankind, these three conditions: harmony, unity and strength, as the result of guidance, knowledge and wisdom. Our tenet is the "Power of the Silence."

We seek first for ourselves, because we must be strong and vigorous before we can expect to be of use to our friends and acquaintances. It is only through harmony that individual vibrations can act as one. The fiber of hemp taken singly has only the strength of its own cohesiveness. But when thousands are twisted into a harmonious strand, and still further, the strands into a cable, then is developed the wonderful holding power that stays the storm-tossed ship from destruction, in the hour of its fiercest peril. If this is true on the material plane, how much more practical and potent it can be on the spiritual plane. Our potency can thus be magnified a hundred, aye, thousand-fold, if we can find but ten earnest souls whose thought and effort shall be as one.

Beyond all things else, the Hermetic Brotherhood believe, to an absolute certainty, that the "still small voice" of the silence is for accomplishment. That

is thought and voiced at once comes in contact with all the obstructing, and possibly hostile, word vibrations of our surroundings. If it is not voiced, it moves on to attainment under the impulse of desire, and carries out its design with very much less opposition. The experience of years has proved to us the wisdom of a cessation of noisy, wordy argument, which convinces no one, and has no innate force. Instead, the steady projection of thought, on right lines, does and will win.

While we know the power of the material and the visible, we are both glad and willing to recognize the beneficial, kindly guidance of those who, having laid aside the garments composed of mortality and death, are still willing and able to be of assistance to those whom, having left behind, they yet love. We recognize our membership in the Invisible Section, as on equal footing with those who now walk the earth embodied. We know, through their help, assisted by the wisdom of the present, and knowledge of the past, that the wise of all ages will grant us their instruction and loving care.

We aspire to love one another, with all the self-denying attributes of the real love, which prefers another to the self. Our obligations recognize the possibility and imperative condition of loving our neighbor as ourselves, with all that is thereby inferred.

In all and through all the multiplex conditions of living, we are trying to so apply the knowledge of the real to the conditions of the unreal and changing illusions of life on the earth plane, as to make all human beings wiser and better. Nor do we forget that all manifested life is the tender thought of an ever-present Father. Thus living and trying, we earnestly desire that all our life, as well as that about us, shall become more bearable and enjoyable. Whoever comes to us for instructions and guidance will not go hence empty-handed.

Joy Without Sorrow.

The soul of a mortal asked: "What is the price a man would pay if he would have joy without a sorrow?" And the Angel of Wisdom replied: "Look ye through this gate at them that know not sorrow, neither the pain of disappointment." And the gates opened and a rosy light blinded the eyes of the seeker after happiness. Then he saw that many were assembled, and there was mirth and laughter and the sound of music.

"Tarry here for a time," said the angel, "and wisdom may come to thee." The mortal saw beauty of form and color and faces that were like the morning.

"Why have I wandered so long on the dark earth," asked he, "when there is no bar that shuts mortals from this paradise? Here will I dwell till there is neither time nor sorrow."

The happy ones smiled, and their smile was balm to his soul. Then as he wandered among the beautiful scenes, he said: "Although these souls are so friendly, how shall I come to know them? for of everything I speak they say: 'I know not, for I am but a happy spirit.'"

A group stood near and talked in low tones. Presently one spoke to him, saying: "A spirit once came for a brief space, even as thou, he spoke of a thing called w; but none of us knew his

meaning. Canst thou tell us what sorrow is?"

The mortal pondered: "To lose one's friend, the one held dearest; that were sorrow." They cast wondering looks at him, and again he spoke: "To miss the object of one's ambition is to some greater sorrow than the loss of friend or brother."

Again they whispered together, and one said: "Thou usest strange terms, and of thy meaning we know naught." How should we mourn for one gone when all are alike? Surely all will not die, for we are many." And the mortal saw there was no such thing as a friend in their picture of life.

He said: "I cannot dwell here." Then he asked: "In this beautiful garden is it your work to tend and trim the plants?"

"Ask not such vain things," was the answer. "The Lord has set us here in the midst of plenty that we might praise His name. It is enough if our tones please His ear. As for the garden, it is His gift."

The mortal sighed, for he saw there was no place for the deft hand and the loving heart; no time to muse on the joy of meeting those of whom one is bereft; and he feared less the dread gift of happiness might be given him in return for his bitter repinings of the past.

But the merciful angel, who knew mortals, threw open the gates, saying: "Hast thou found happiness, and shall I put thy name in the book of those that praise Him night and day?"

"Have mercy upon me," he cried, "for I knew not the thing I asked. Let all the woes of earth visit me, but restore me to the world where men know and think and love, yea, even hate; for to live and to exert the energies of life is the divine mission of man."—*Freedom.*

The Golden Rule.

J. J. FLIPPIN.

A great truth, such as the Golden Rule, is indeed a precious gem. Viewed at different angles of vision, they flash forth the various colors of the pure white ray, blending in great beauty, and exciting varied emotions in the minds of beholders.

There are probably only two distinct centers of motive yet developed in man from which he may act: that of absolute self-love on the sensuous plane of life, and that of impersonal, impartial, supreme love for God (or good) for His own sake, which includes love for all things and beings. This latter motive is absolutely unselfish.

Man comes into conscious being with self-love dominant, varying in different individuals in degrees of dominance, and also in the same individuals at different periods of life, according to the degree of spiritual development. These motives blend in various degrees in human conduct. It is probable that no one is born wholly selfish. It is claimed, however, for one life that it was wholly, absolutely unselfish.

It will doubtless be conceded that man is always controlled by his dominant love. It will also be conceded that man, acting in freedom, cannot of purpose act above his own highest ideal of good. It is essentially his highest principle of action.

Now, let us apply these principles to the Golden Rule: "As ye would" (according to your own highest ideal of good) "that men should do to you, do ye even so to them."

Can the highest principle and

motive governing individual human conduct be embodied in another precept of so few and simple words, that will effectively appeal to every phase of mentality from absolute selfishness on the sense plane to absolute, impartial, unselfish love on the spiritual plane?

"Do not" is negative, not aggressive, not progressive. "Do" is positive, aggressive, progressive. Confucius speaks well when he says: "Do not to another what you would not wish to have done unto you." Jesus speaks better when he says: "As ye would that men should do to you, do ye even so to them."

Danville, Va.

Deep Breathing.

TO THE EDITOR:

Would it be an intrusion for me to once more offer a few thoughts to the common stock, in the JOURNAL? Several months ago, Sara A. Underwood wrote an entertaining article for your readers, relative to the spiritual significance of deep breathing. Since then I have been studying the subject experimentally, and find in it much that is interesting and helpful to me. I find that it aids the physical form materially to eliminate its worn-out matter through the natural channels, and at the same time greatly assists the will power in controlling the right action of all the organs of the body in a harmonious and a healthy manner.

By keeping the lungs well filled with pure oxygen, many air-cells which had become almost atrophied were brought again into normal use, and the ganglion, connecting the outer with the inner life, at the terminus of the lungs, in the region of the solar plexus, is also brought into normal use.

Here is where the spiritual benefit becomes apparent, for this, I think, is the region of the active central juncture of the physical with the psychic man. In experimenting with this connection of the outer with the inner life, I have, upon retiring for the night's repose, taken from a half hour to an hour for the deep-breathing exercise, at the same time concentrating my whole will power on the determination to expel from me every obstruction to the development of pure spirituality. The first few months of this exercise has proven to me a decided improvement in the healthful tone of my system, and I think I may say, in a corresponding improvement of my psychic system. I have clearer thoughts, better impulses and a decidedly improved nervous action. If further progress becomes apparent, I will report in the future. Very truly yours,

J. MARION GALE.

Quilcene, Wash.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

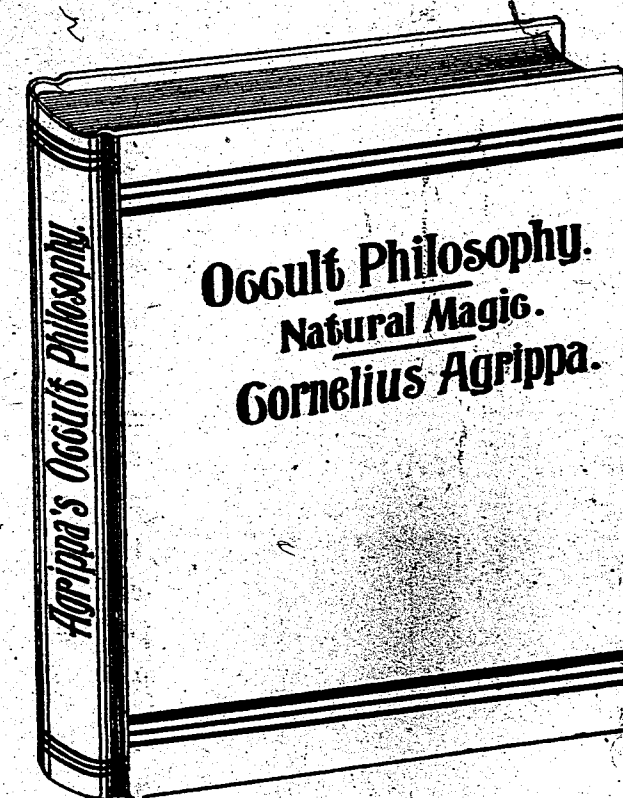
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OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

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This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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THOMAS G. NEWMAN,
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Assisted by an Able Corps of Special Contributors.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JAN. 18, 1900.

Brother J. J. Morse has our thanks for New Year's card, with generous wishes and pleasant words, which came to hand last week.

Mr. Thomas Cook, editor of the *Spirit of Truth*, with his wife, Mrs. Susan Cook, have opened their residence for a free spiritual sanitarium, and are doing a good work in that line. They send their best wishes and healing thoughts to the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and hope for a speedy recovery from his physical disability and partial blindness. These friendly desires and healing thoughts are duly appreciated by him, though, so far, his physical ailments are increasing rather than decreasing, and unless some marked change comes soon, he will have to retire from active work, at least for a time.

Looking Backward over the field of recorded thought, the tendency to live in the past and future is very noticeable. While the experiences of the past teach many valuable lessons, and the perspective of the future is almost irresistibly fascinating, yet the present is the all-important point of time. The present is the "mill of the gods," into whose hopper the "future" is constantly pouring, and being ground into the "past." The little which is retained by the miller as "toll" is labeled "human experience," and is of more value than much fine gold.

"As a Man Thinketh, so is he." Do you think that you are a worm of the dust? Do you think that you are doomed to poverty, disease and death? Are you ruled by fear and dominated by the will of others? If so, then you are asleep and dreaming, and it is high time that you awake to the knowl-

edge that you are a king; that your body is the temple of the living God. He sees through your eyes, hears through your ears, walks with your feet, works with your hands, and thinks with your brain. "The kingdom of heaven is within you," and the king rules in his kingdom. Act as though you believed this, and you can exclaim with the Count of Monte Cristo: "The world is mine!"

War is to be deplored, or rather the conditions which make war necessary. The great principles of right and justice which have been established in the world have been the result of war. S. W. Moore, writing to an exchange, says:

We know the plan of evolution is the lifting of man to the plane of diseaseless, deathless incarnation. This mission has always been entrusted to those who are nearest to the light. The pioneer necessarily wields a bloody weapon, the only form of argument which appeals to the intelligence of animal man. War is the surgical operation for removing a moral cancer.

No obstruction—not even human life—has ever, for an instant, stayed the measured march of evolution; all that is earthly must bow down before it, and until the race has attained the knowledge of beatitudes attainable shall it be subject to the old and death-dealing conditions of earth-bound creeds, formulated by a dim conception of the law and its misapplied force. Because of our ignorance of the law of cause and effect, poverty, sickness and fear have slain their tens of thousands, while war has carried off her thousands.

Bigotry in high places is not dead; it is only sleeping. Occasionally it wakes up, rubs its eyes, does a little business, and then goes to sleep again. It seems to be no respecter of persons or places. The following from the *Two Worlds*, Manchester, England, records the latest outbreak:

Palmistry is becoming almost as dangerous a pursuit as burglary. The professor is looked upon as a rogue and a vagabond by the unimpassioned eye of the law, and at Liverpool an expert in palmistry, who was reported to be making a fabulous sum by his business, was fined £10, or two months' residence in one of Her Majesty's retiring houses. Palmists, keep off the grass!

Love and Intelligence are, on the mental plane, what heat and light are in the physical realm. Intelligent love is, the sun of the spiritual world, and is the central nucleus toward which is attracted the aspirations of those who have rended the veil, and know that "man shall not live by bread alone." Around the one in earth-life, who manifests this warmth and brightness, gather the chilled and depressed children of earth, to bask in the mental and spiritual sunshine. The great teacher of Galilee said: "Ye are the light of the world." When are you going to begin to shine? There are many nooks and crannies in this world

which have never been illuminated by the sunshine of intelligent love. Missionary funds, and missionaries, with flourish of trumpets to be seen and heard of men, are not needed.

One love thought, persisted in until it becomes a habit, will do more for the reclamation of the world from its cold and dark condition, than thousands of dollars' worth of bibles and missionaries. These are the forms; the letter which killeth. Love thought is the spirit which maketh alive.

Capt. Geo. W. Walrond, of Denver, Colo., the author of many really good books on subjects of interest to Spiritualists, was the subject of a flattering eulogy in the Denver *Sunday Post*, from which we quote:

Capt. Walrond's offices are located in 36 and 37 Opera House Block, Denver, Colo., and they are at all times the scene of great activity. He deals in mines and mining propositions, and by his honesty and equitable dealing has established a clientele which no amount of business competition can wrest from him. He has in his years of activity in this line put through to a successful finish some of the largest sales in the history of the State.

The Medium of Los Angeles begins its sixth year with its issue of Jan. 4. This issue marks a new era in the history of our neighboring contemporary. Very much enlarged and improved in many ways, it bears upon its face the signs of success. It speaks for itself:

With this issue, the *Medium* enters upon its sixth year of existence. Through five years of weary struggling, buffeted by storms that would have wrecked stancher crafts, it has at last made the voyage through the turbulent sea of journalism to a port known to be friendly.

With this increased size, we present to you more reading matter, not exactly of the character desired, but according to our resources, and we ask your patient indulgence to bear with us, and before another year rolls by, we hope to be able to present a publication that will meet the requirement in a literary and financial sense.

"Good-bye," says the San Diego *Vidette*, and "Good-morning," says the *Morning Call*. After all, there does seem to be something in a name. The same manager and the same policy will be continued. We rather like the change of name and extend congratulations to Bro. Saur. Writing of the change, he says:

The new name of the paper will be the *Morning Call*. We have selected this name as a compliment to John D. Spreckels, and to show that Col. D. M. Burns does not own or control the paper, as has been claimed by Mr. Babcock and some others in this city.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Reviewer.

DESCRIPTIVE MENTALITY, from the Head, Face and Hands, by Holmes W. Merton. Illustrated with over 600 original drawings by the author. Philadelphia: David McKay, publisher, 1022 Market St. 224 pp., cloth. Price, \$1.50. For sale at this office.

Psychologic physiognomy, or the art of character-reading at a glance, through a knowledge of how to read and interpret the signs which nature hangs out upon the exterior of the human form, is a science which transcends all previous efforts of man to "know himself" and his fellow-man. In this book the author has made his statements so plain, his instructions so explicit, and his illustrations are so vivid, that study of the science has become a pleasure. The absence of complex phraseology and unpronounceable names lends an added charm to the excellent material and superior mechanical construction of the book. An edition of this author's previous work on this subject has been exhausted, and the demand for reliable information is unabated.

RENDING THE VEIL. Compiled by J. H. Nixon, Kansas City, Mo., Hudson-Kimberly Co. Cloth, 507 pp. Price, \$2.00. For sale at this office.

This book is a record of phenomena occurring at a series of seances held at the residence of J. H. Pratt, at Spring Hill, Kas., beginning in Sept., 1888. The medium for this phenomena was Wm. W. Aber, whose particular phase of mediumship is materialization. Through the materialized forms of Dr. W. H. Reed, the chemical control, Wm. Denton, Thos. Paine and Michael Faraday were given much valuable information on theological and occult subjects, the questions and answers recorded covering the entire field of human thought. The communications were both oral and written. There are about 60 illustrations, over 40 of which are portraits of spirits, photographed in the seances. The type, paper and mechanical construction of the book are good. Every paragraph in this large book is numbered, and 35 pages devoted to an index enables the reader to turn to any paragraph in an instant.

The work of recording spiritual phenomena has been neglected of late years, and this book—valuable now—will become more so as time passes. The investigator of occult phenomena cannot afford to miss reading it, and the information imparted makes it valuable for reference at any time.

HELIOCENTRIC ASTRONOLOGY, or essentials of Astronomy and Solar Mentality, with tables of Ephemeris to 1910; by Yarmo Vedra. Philadelphia: David McKay, publisher, 1022 Market St. 266 pp., cloth. Price, \$1.50. For sale at this office.

There are 64 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." The system presented in this volume is a key to the intellectual, social and industrial course of personal destiny, and to the harmonies of thought, marriage and home. The reason why the nature

person is specifically influenced in one direction more than another is clearly shown.

The effort of the author is to apply the universal truths of the science of Astrology to human life and its activities, and to simplify its complex terms and phraseology, that the ordinary mind may comprehend and apply its teachings.

FAITH AND WORKS, or Christ and Jesus, by Geo. B. Charles, M. D., S. S. D. Chicago, Ill.: Meta-physical College, Masonic Temple. 20 pp., paper. Price, 15 cents.

The author defines faith as "knowledge in which we can implicitly trust," and work as the manifestation of faith.

VOICE OF EARTH AND HEAVEN, by H. B. Bradbury. Chicago: Alliance Publishing Co., 19 West 31st St., New York. Price, 10 cents.

A poem in pamphlet form, beautifully printed, with an artistic cover. This is really good poetry, and the sentiment expressed appeals to the higher spiritual nature of man.

MANSILL'S ALMANAC of planetary meteorology. Almanac-makers and weather-forecasters' guide, and new system of science. By Richard Mansill, Rock Island, Ill. 46 pp., paper. Price, 25 cents.

There are numerous charts and tables, calculated to facilitate meteorological prognostications, according to the new system which the author has inaugurated. He also predicts periods of epidemic, seismic disturbances and crop prospects.

Suggester and Thinker, Robert Sheerin, M. E. M. D., editor. Monthly. 178 Summit St., Cleveland, Ohio. Price, \$1.00 a year. The December number has upon the title-page a portrait of Rev. Henry Frank, founder of the first "New Thought" church in New York City, and a symposium of the objects of the society. There is also the conclusion of W. J. Colville's article on "Pure Telepathic Suggestion."

Notes and Queries and Historic Magazine, a monthly of history, folk-lore, mathematics, literature, science, art, arcane societies, altruism and idealism. "Rich is that universal self whom thou worshippest as a soul." January, 1900, Vol. 18, No. 1. Published by S. C. and L. M. Gould, Manchester, N. H. \$1.00 a year.

Suggestion, a monthly magazine; Herbert A. Parkyn, M. D., editor. Chicago: 4020 Drexel Boulevard. The January number has upon its title-page a portrait of Geo. Dutton, A. B. M. D., and a "Biographical Sketch." Mrs. Sara A. Underwood writes of "Suggestion as a Motive Power," and S. F. Meacham, M. D., begins a series of articles on "Manual Suggestion." This is Vol. 3, No. 6. The subscription price is \$1.00 a year.

The Humanitarian, monthly, edited by Victoria Woodhull Martin and Zula Maud Woodhull, at 17 Hyde Park Gate, London, Eng. Subscription price, \$1.50 a year. January number begins Vol. 1, and the leading article is by Sir Edward Fry, on "The

Evils of Secret Commissions," with portrait. Helen C. Gordon has an excellent article on "The Amusement of Shedding Blood," and many other good things fill the initial number of 1900.

The Peace Maker and Court of Arbitration, edited by a committee of the Universal Peace Union, 1305 Arch St., Philadelphia, Pa. Price, \$1.00 a year. Its motto is: "Remove the causes and abolish the customs of war; live the conditions and promulgate the principles of peace." The first page of the December number has a portrait of President Diaz of Mexico.

The Open Court, monthly, edited by Paul Carus. Chicago: 324 Dearborn St. Price, \$1.00 a year. The initial number of 1900 contains the principles of the *Open Court*, by Hon. C. C. Bonney, president of the World's Fair Congress of 1893, with portrait. The principles are good and well presented.

Phrenological Journal, edited by Jessie A. Fowler, 27 East 21st St., New York; monthly; Vol. 109, No. 1, January, 1900. \$1.00 a year. In this number is "A Study of Temperaments in the Pulpit," by the editor, with portraits of Henry Ward Beecher and Rev. Newell Dwight Hillis, and many other valuable articles.

Humanity, an eight-page weekly newspaper for people now on earth; official organ of the Inter-State Psychic Society, Brock, Nebraska. Vol. 1, No. 1, Jan. 1, 1900. Devoted to the investigation of science in the interest of all the people. Price, \$1.00 a year.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

A SEARCH FOR FREEDOM, by Helen Wilman, 367 pages. Cloth, \$1.50. For sale at this office.

PRACTICAL GUIDE TO SPIRITUALISM, with complete instructions how to investigate; by Capt. Geo. W. Walrond. 24 pp., paper. Price, 15 cents. For sale at this office.

Dr. A. C. Williams, Kalona, Iowa, has invented a Light Motor, or Wheel Planchette, which shows the turning of a wheel in a glass vacuum, running in the sunlight or in the dark by spirit power.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bosworth Street, Boston, Mass.

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You will find in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new thought track,
For a while it will scourge and score you;
Then, coming abreast with a skillful tack,
It will clasp your hand and slap your back,
And vow it was there before you.

Aye, many an error the old world makes,
And many a sleepy blunder;
But ever and always at last it wakes
With pitiless scorn for another's mistakes,
And the fools who have followed go under.

The world means well, though it wander and stray
From the straight, short cut to duty;
So go ahead on the path, I say,
For after awhile it will come your way,
Bringing its pleasure and beauty.

—Ella Wheeler Wilcox.



The Editor is not responsible for the opinions of correspondents.

Letter from Oakland.

TO THE EDITOR:

The meeting of the Union Spiritual Society at 856½ Isabella St., Oakland, Wednesday night, was a very enjoyable one, as it was in the nature of a surprise party, in its closing hours, to Dr. Sol. Palinbaum.

Dr. A. L. Astor opened the services by reading a poem entitled, "Be Thyself," and Mr. Palinbaum, becoming entranced, gave some advice to different ones in the audience that was appropriate and pleasing; then he called upon Mrs. C. Stewart to give some tests, which she did, and some of them were very remarkable, and all gave great satisfaction. Dr. Astor followed by a few remarks that led up to the surprise awaiting Dr. Palinbaum, and when she turned to him and said many had come to sup with him in a feast already prepared, he was unable to understand how and what was meant. But hot coffee, tables soon erected, covered with choicest of cakes and confectionery, told him that he was the recipient of a real feast, and all partook of the abundant spread, amid laughter and jest, staying until the "wee, small hours."

Among those who partook of the repast were: Mr. and Mrs. Palinbaum, Mr. and Mrs. Sconfield, Mr. and Mrs. J. Baum, and Mesdames A. M. Tyler, C. Stewart, H. A. Pollard, B. Gardner, M. B. Larkin, M. C. Schottler, M. M. Allen, Nanna Roth, O. D. Brown, A. F. Flanagan, Dr. A. L. Astor, and the Misses Carrie Lassen, Evie Brown, Pearl Myers, and Messrs. W. Hatfield, O. D. Brown, Jr., Geo. Jaun Hatfield, A. Borcke, and Mrs. Koboeski, Miss Fox and J. L. Palinbaum. A. L. ASTOR, Sec.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

A Question for the JOURNAL: If the spirit of Daniel Webster had been incarnated in the organism of Theodore Durrant, would he have done as Durrant did?—A. Mark Stoddard.

As Mr. Stoddard persistently maintains that knowledge can only be obtained through experience, and as no member of the JOURNAL staff has ever been Daniel Webster incarnated in the organism of Theodore Durrant we will be compelled to answer the question as follows: We do not know; neither does he. To pursue the subject further would be idle speculation and waste of words.

A Birthday Surprise Party.—On last Monday, Jan. 8, the home of Capt. D. N. Place was the scene of a most enjoyable affair, it being the anniversary of Mrs. Place's birth. Mrs. Place has for years been an active worker in the spiritual ranks and numbers her friends by hundreds. On the morning of the 8th, she was invited out to lunch, and upon her return at 1 p.m. found her home in possession of "The Sisterhood," a spiritual order, of which she is a member. They were there in force, to the number of nearly half a hundred. After congratulations, the company were highly entertained with vocal and instrumental selection, by Misses Place and Rowen, at the close of which Mrs. M. A. Pottinger, in a few well-chosen words, presented Mrs. Place with a set of solid silver spoons as a slight token of the love and esteem in which she is held by the order. After a most enjoyably spent afternoon, the company dispersed, wishing the hostess many happy returns of the day.

Progressive Spiritualists.—The song service led by Mr. J. T. Lillie last Sunday evening in Occidental Hall, preceded a lecture by Mrs. R. Shepard Lillie on "The Prophetic Spiritual Outlook." The speaker dealt with man as a spiritual being on a pilgrimage through the valley of adverse environments; but the sun is always shining on the mountain tops, to cheer the traveler on his way. Mr. Lillie sang a solo, accompanied by Mrs. Sadie Cooke.

Mrs. Eberhardt will celebrate the second anniversary of her mediumship at her hall, 8250 22nd St., on Thursday, Jan. 18, at 8 p.m. Miss Pfeifer has charge of the program, at the close of which Mrs. Eberhardt will answer questions for an hour.

Mrs. Addie L. Ballou writes to the JOURNAL from Alexandria, Ind., where she has been laboring for the N. S. A. She sends apologies to friends for not having written before, and says that she will be in San Francisco in a few days, to take up her work here.

Reception.—Mrs. H. E. Robinson gave a reception last Saturday evening at her residence, 3822 17th St., San Francisco, to Mr. and Mrs. Grant Taylor, son-in-law and daughter of Mrs. Elizabeth Lowe Watson. Mrs. Robinson introduced her visitors, and said that this was the first reception in her home since the passing of her husband, but hoped it would not be the last. She welcomed all guests. Mrs. Taylor replied with a few well-chosen words, and Mrs. Heacock gave a recitation in her inimitable manner. Mrs. R. Shepard Lillie, who is an old acquaintance of Mr. Taylor, spoke of the pleasure of meeting him and the daughter of Mrs. Watson, Mrs. Armstrong, Mrs. Pettingill and Mrs. Nutting, who were with them, and of Mrs. W. H. Mitchell of Minneapolis, Minn., who has just arrived and is a guest at her home. Among the guests were: Mr. and Mrs. C. D. Lane and Mr. and Mrs. B. F. Small. Mr. Lane added to the pleasure of the evening by relating humorous stories and singing a song. Mr. Lillie and Mr. Morse gave vocal selections, and several others rendered instrumental selections. Refreshments were served, and all expressed pleasure and satisfaction with the evening's entertainment.

Mrs. Logan's Meeting on Jan. 7 was not noticed last week because the notes failed to reach this office on time. The meeting was held, however, Mrs. Logan presiding. Mrs. McMeekin of San Jose, Mrs. Dunham, Mr. McNorton, Mr. Erwin, Walter Hyde and Dr. Craig participated. Mrs. Logan recited a beautiful poem. On Sunday, 14th inst., the meeting was led by Walter Hyde; Mr. McNorton, Mr. Erwin and others participating. These Circle of Harmony meetings are held every Sunday at 305 Larkin St., between 11 and 1 o'clock.

Dr. J. L. York, the eloquent liberal orator, who has been laboring in Washington, was stricken with pneumonia and compelled to return to his home in this city. We are glad to announce that he is convalescing and will soon be able to take up his work again. His residence is at 1559 Church St., San Francisco.

Local Hermetics.—The open meeting of this Brotherhood on Thursday evening, Jan. 11, opened with the usual interval of silence, followed with a song by Mrs. Francese Rogers. Dr. W. P. Phelon spoke upon "Desire, Suffering and Duality." The meeting closed with singing the *gloria* and repeating the *mantram*. Open meetings are also held at the Hermetic Home, 509 Van Ness Ave., every Wednesday afternoon at 3 o'clock. All are welcome. Dr. Phelon spoke at the Home of Truth, on California St., on Sunday evening, Jan. 7th.

Charles Anderson, well known to Spiritualists as "the boy orator," was returned to this city after an extended sojourn in Oregon and Washington. Earnest spiritual workers always find a broad field for work in this city and vicinity, and Bro. Anderson will receive a cordial welcome from old friends, and will undoubtedly make many new ones.

Mrs. May Evelynne of Chicago is making an extended visit to her parents, Mr. and Mrs. B. F. Small, whose residence is at 3750 22nd St., San Francisco. Mrs. Evelynne visited this Coast about four years ago and spent the winter at the Hotel St. Nicholas.

Ladies' Aid Society.—The social held in Occidental Hall on Friday evening, Jan. 12, consisted of a dance and refreshments. On the last Friday evening of this month, the 26th, the entertainment will be an apron and necktie party, social dance and refreshments, interspersed with a musical and literary program of high order. The music is first-class, and the price of the evening's entertainment is 10 cents.

The Universal Spiritual Association at 20 Eddy St. discussed Reincarnation last Sunday. The philosophy of Kardec and Mme. Blavatsky received a black eye, because of the absence of those who champion that belief. Next Sunday the question for discussion will be, "The Folly of Theorizing."

Mme. Young's Meeting.—Mrs. Sarah Seal spoke to a large audience in Oriental Hall on Sunday evening, Jan. 14. Her topic was: "The Magic of Love." Mme. Young followed her with those convincing messages for which she is famous.

Mrs. Meyer at Friendship Hall, 335 McAllister St., was assisted by Mrs. Gillingham on last Sunday evening. The hall was well filled and every one was pleased with the meeting.

A Psychograph, or Dial Planchette, would be a nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

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DR. J. M. PEEBLES.

CHRONIC DISEASES are as a rule considered incurable. This has been the verdict of the regular physician for centuries. Thus the poor victim, with that awful word "incurable" ringing in his ears, suffers on in pain and misery without having recourse to those agents which science has recently discovered and developed for the benefit of suffering humanity.

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Paradise, Cal., Dec. 8, 1899.—Dear Doctor Peebles:—Your one month's treatment, taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain, Yours truly, W. L. MELVIN.

Wasco, Ore., Dec. 2, 1899.—Dear Doctor:—The last month's treatment acts like a charm. It is working wonderful changes in my health and I am nearly well. LORAIN CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks. MRS. DORA CALLAHAN.

New Orleans, Dec. 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA HATHAWAY.

Garden Plains, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express. MRS. A. FOLLETT.

If you have failed to get relief elsewhere, do not give up. There is still help for you. Thousands of those who have been given up as incurable are receiving new life and vigor from Dr. Peebles and his able staff of assistants. He can no doubt cure you or give you permanent help. Write him to-day, giving full name, age, sex and leading symptom, and receive a correct diagnosis of your case free of cost.

Do not fail to accept this offer.

Address: DR. J. M. PEEBLES
Battle Creek, Michigan.

Mrs. W. H. Mitchell of Minneapolis, Minn., is the guest of Mr. and Mrs. Lillie at 301 Polk St., San Francisco. She will spend some weeks in California. She is the wife of the celebrated trance and clairvoyant physician of Minneapolis, whose reputation is almost world-wide. This is her first visit to the Golden Gate.

Another Earthquake occurred in San Francisco last Sunday at 11:30 a.m. which shook up things considerably, but no damage was done.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the RELIGIO-PHILOSOPHICAL JOURNAL for one year, post-paid, for \$2.15.

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California State Spiritualist Association.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A Social Dance will be held on the second Friday evening of each month; admission, 10 cents. The last Friday evening in each month dancing will begin at 8.30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 25, 1900.

1429 Market-st.
Between 10 & 11th-Sts. No. 4.

BORDERLAND

Saw a Spirit.

It would be a great mistake to suppose that the second self is always wicked. On the contrary, it often prompts to good, but it is extremely emotional and has a way of acting upon impulse. A case where it seems to have saved a life is reported by Dr. Richard Hodgson, secretary of the Psychical Research Society, the scene of the occurrence being a Back Bay hotel in Boston.

It was just before the gas was lighted, and was already growing dusky in the corridors, when a resident guest stepped out of her own room to go to the elevator. She was advancing precipitately toward it, when the sight of a man standing in front of the elevator door caused her to stop short, that she might not run into him. The hall was dim, but a window opposite the "lift" showed the form of the man plainly enough. What was her amazement when the elevator came up, brightly lighted inside, to see, first, that the door of the shaft was wide open (having been left so by the carelessness of the boy in charge), and that the entire well was thus exposed. But a second fact was far more startling—there was no man there! Yet the appearance of the man, or the lady's impression of his appearance there, undoubtedly saved her from plunging head-first down the shaft.

Spirits Seen by a Dog.

DR. SCHUPP, MUNICH, GERMANY.

In my former practice at Bath Soden, on Taunus, I occupied a villa, in the upper story of which I had arranged, besides my dental laboratory, a room as a dark chamber, in which I produced numerous hypnotic and spiritistic experiments.

I possessed at that time a splendid black poodle, which clung to me, and even during my hours of consultation remained in the room by me. So long as I made only hypnotic experiments, the dog was constantly on hand, without his presence being in the least noticed. Fingal was therefore present when I had the first spiritistic sitting with an excellent medium.

We were sitting at the table with the customary circle formed, Fingal in the corner apparently sleeping. We had hardly sat two minutes when the lady observed that she felt the cool breeze, which is to precede a manifestation, Fingal sprang up in the

greatest terror, whining, ran to me and put his head between my knees. The medium declared the "spirit" was tormenting him; he wanted him put out. We broke up. I sought to quiet the poodle by stroking him, which apparently was succeeding well. He laid himself down now at my feet. We again sat for a few minutes, when Fingal sprang up and ran like mad around the room.

Meanwhile, the medium had fallen into a deep trance and did not respond to my questions. I went to the door, opened it, and immediately Fingal plunged outside, sprang through an open pasture window and ran, loudly howling, away from the house. Of a pursuit of the dog, as the medium intimated, I noticed nothing.

Fingal remained away from the house two days. On the third day, I had another sitting with the same medium. I was interested to determine whether the animal had really been thrown into that condition through a super-sensual appa-

rition. I tried to call up Fingal, but he was not to be coaxed to come. As I made the effort to drag him into that room, he trembled, his whole body shaking, and snapped at me, so that I gave it up.

I venture to remark, however, that I had before that often hypnotized my poodle and put him into cataleptic states. If, later, spirit seances took place, Fingal, although he was in a story lower or higher than we were in, became always very restless, and if it were possible, he rushed out of the house. Of a later sitting, I have to add an incident belonging to what has been related.

The medium (it was a different one from that mentioned in connection with the first occurrence) declared that a spirit form had appeared and would amuse himself with tormenting Fingal. The dog had shortly before the beginning of the sitting rushed out, and was running around the fields, as he was then accustomed to do. We sat a short time; then the medium

observed the "spirit" had returned, laughing, and had said to her that a man was coming and would say to me that my dog had gone mad, but the spirit had only been playing tricks with him. In fact, in the course of five minutes, a countryman well known to me came and declared with much excitement that Fingal had an attack of hydrophobia at his place, but he had fortunately been able to shut him up in an empty room. He would go to the Forester and have him shoot the dog.

I hastened thither, accompanied by my fellow-experimenter and the medium, and saw that the dog was still rushing around in the room like mad and uttering fearful whinings. I called to him, and immediately he gave me to understand through howling that he had recognized me. They besought me to wait for the arrival of the Forester, but I did not hesitate to open the door, and immediately Fingal rushed up to me and hid his head under my cloak.—*Psychische Studien.*

Thomas A. Edison.



Thomas A. Edison, a great American inventor, was born in Milan, Ohio, in February, 1847. His mother gave him what schooling he had, and at the age of 12 he became a newsboy on the Grand Trunk line running into Detroit, and also began to experiment in chemistry. A station-master, in gratitude for his having saved his child from the front of an advancing train, taught him telegraphy, and from that time Edison began eagerly to study electricity. He invented an automatic repeater, by means of which messages could be sent from one wire to another without the intervention of the operator.

In 1871 he became superintendent of the New York Gold and Stock Company, and then invented the printing telegraph for gold and stock quotations, for the manufacture of which he established a work-shop in Newark, N. J. The next year his system of duplex telegraphy was successful, and in the few years which followed he took out over 50 patents, largely in connection with improvements in telegraphy. About the same time, he brought out his inventions of the phonograph, of a form of the telephone, and the adaptation of the electric light for purposes of illumination. The Edison Electric Light Company was started in New York in 1878.

A great variety of inventions besides those named show the brilliancy of Edison's genius. He is often called the "Wizard of Menlo Park," that place having been the home of his inventions since 1876.

Saved Her Life.

To Mrs. Noah Gridley, a clever and practical newspaper woman, conversation with those who are usually called "dead" is of frequent occurrence. One of the most remarkable of these experiences relates to a dearly-loved son, who had been dead for many years. Lying asleep in bed one night, Mrs. Gridley was suddenly and mysteriously awakened by the "white and shining light" which filled the room. Standing at the foot of her bed, which was shared by a young girl friend, who was also awakened in great terror and dismay, she saw the son lost so many years before.

"Mother, you must not sleep," the apparition told her; and although to her queries of why and wherefore he returned no definite answer, he yet persisted in keeping her awake. "You must go away from here immediately," he further instructed her, and so impressed was Mrs. Gridley by his voice and manner, and so terrified was her room-mate, that the next day she sought and found apartments in a distant quarter of the city. Returning to her old rooms in search of a household object left behind, the sequel of this remarkable experience was disclosed.

Some time prior to the conversation with her dead son, Mrs. Gridley had assisted her landlady in compelling a delinquent lodger to pay his board bill before removing his furniture. This lodger, a Mexican, and vindictive, vowed vengeance upon Mrs. Gridley. The night after she left the apartments which she had at first occupied, the woman who succeeded her in the possession of the sleeping-room

was badly frightened by the appearance of the Mexican, who, upon discovering that the inhabitant of the chamber was not the woman he sought, quietly left her in peace. The night of Mrs. Gridley's visitation he had watched outside the window, standing upon the porch upon which it opened; but for the wakeful tones which told him that the woman against whom he was plotting personal injury was neither asleep nor alone, he would doubtless have fulfilled his intention of entering the room and killing her.

Since this occasion, Mrs. Gridley has often talked with her "dead" son, and the father, who followed him over the border, also talks with her now and then. When a near relative was ill with what the physicians pronounced a fatal disease, this father appeared to Mrs. Gridley and told her that the patient would presently recover, which actually happened. Upon other occasions, when comfort and help have been needed, both the father and the son of this Chicago woman have appeared to and talked with her, and she says that a perfectly natural and scientific explanation of this personal and vocal communication between the dwellers in two distinct and separate worlds is quite possible.

"There is nothing supernatural in the universe," declares Mrs. Gridley in this connection; "there is nothing higher than the natural. That which is commonly called supernatural is merely that which we do not yet understand."

Spirit Intervention.

The records of the Society for Psychical Research tell of a queer adventure that happened to the wife of a clergyman, Mrs. E. K. Elliott. She says:

"I received some letters by post, one of which contained \$75 in bank-notes. After reading them, I went into the kitchen with them in my hands. I was alone at the time, no one being near me. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank-notes, and that the letters were in the other hand. I was so surprised that I called out: 'Who is here?' But there was nobody."

"Let us Have Peace."

J. S. LOVELAND.

The above caption is very often used, and very frequently by those who are reveling in the oppression of their fellows, or reaping advantage through the falsities they are affirming and upholding. "Let us alone" is their cry. Among us, Spiritualists, springs up the cry for peace. Let the fraud question alone, say many. Don't assail the church or attack Christianity; let every one enjoy their own religion unmolested, is the cry of others.

Now, fighting for the sake of fighting is very poor business for any one; but contest, strife, is the order of nature, and always will be. Conquest alone gives happiness or satisfaction to the human soul. And religion has nothing to bestow upon any except they have "fought a good fight" and overcome the

foe. Contests, to be sure, are of various kinds, and are entered into from a variety of motives. But every person is a fighter of some kind, and it behooves us to ascertain what kind of a fight is demanded of us as rational, free-thinking Spiritualists.

It is universally affirmed by Spiritualists that natural law is supreme; that miracle or supernaturalism is impossible. Hence, the Spiritualist esteems all wonderful tales of the old religions as the inventions of priests, or the imaginings of ignorant credulity. If these tales were merely held to amuse children, as Jack and the Bean-stalk and Little Red Riding Hood, we would pass them by as part of the Folk Lore which has come down from an earlier and more child-like age; but when they are made the basis of statute law and social order, the case is vastly changed, and the patriot and the humanitarian are imperatively required to make a thorough investigation of the demands made, and also of the authority on which they rest. Doing this, we are met, at the outset, with certain documents, called Holy Scriptures, which are pronounced as "Supreme authority." We must accept them as such, *notens volens*.

We also find that most, if not all, of the injustice and wrong of our governmental and social system is the result of incorporating the doctrines of those Scriptures therein. Furthermore, we perceive a most powerful organization, known as the church, bending all its energies to perpetuate the control of these false and destructive principles. All history shows us that this organization wars to the death against all forms of free, untrammelled thought. Its slogan has been, and still is, "Believe or be damned;" and if, at any time, it seems to modify the harshness of its utterance, it is only a cunning policy to secure advantage. It claims the right of universal dominion, and to secure it is its ceaseless effort.

Spiritualism antagonizes this claim and purpose in every particular. It proclaims liberty of thought to all mankind and freedom of action in harmony with the principles of universal brotherhood. Hence, so far as the fundamental principles are involved, Spiritualism and Christianity are perfect opposites. In many incidental points they may perfectly agree, just as all religions agree, in incidental particulars; and it is because of these accidental points of contact that we have the cry for peace. But there is no peace. There can be no peace between opposite forces, and the cry of peace is a base surrender of position, or a pretence to secure a pretext for desertion.

No, there can be no peace until it is conquered. Christianity or Spiritualism must go down. One or the other must conquer, or some third power must come and conquer them both. But, of course, Spiritualists will not admit this, and therefore must make up their minds for continued war. The method of waging that war is a most important consideration. In physical warfare, the object and practice is to do your antagonist all the injury you can. Kill him if possible. And it is much to be regretted that the same spirit and purpose has largely characterized the mental contests of men.

Religions have thought it necessary and right to imprison, torture and kill those who were unable to

accept them; and they have rejoiced over the prospect of eternal damnation for those rejecters in the future. Spiritualism has no word of approval for such a warfare. The war of mind and thought is not to injure, but to benefit and save. It is to destroy error, not men; it is to promote happiness, not to increase misery; it is to abolish slavery and institute freedom among men; it is not to denounce men, but falsehood and wrong.

To be sure, it takes men to create and disseminate falsehood and commit wrong, and they may claim that they are personally blamed, but this is only a confession that they endorse the falsehood and justify the wrong. And whoever turns his batteries against men is entirely missing the mark, for the discomfiture of a thousand persons would not affect, in the slightest degree, the truth or falsity of a doctrine, or the wisdom or folly of a course of conduct which a religion might endorse or require.

A Suggestion:

MRS. CHARLES MARTIN.

"Let us shine; you in your corner, and I in mine." In living our lives it is necessary to our spiritual advancement to ascertain as early as possible what our strongest points are, and what are the most important lessons for us to master to be of the greatest benefit to those around us in the general cause of advancing humanity.

First—We should understand at once from the beginning of life that we are two in one—the individual and the personal. These two factors are so closely allied that too often do we permit the one to dominate over the other to a detrimental degree. When we were born into this world we were individualized for all time and through eternity. Our highest endeavor should be to throw all strength possible into our individuality, so that we can act and think alone. Should we feel a great weakness in this point, it can be strengthened daily by cutting our thoughts free from the modes and actions of our fellow-creatures. Let them dress and eat in their own way, and care not if you are forced to live in an entirely different manner. Keep your thoughts above all heretofore given rules of fashion and practice, and thus will you be enabled to realize that you are indeed an individualized soul.

Second—Allow your personality to reign supreme. One word of kindness or one small act of charity will heighten it to such a degree that there exists at once that sweet blending of the two that tends to make the one complete. There are three elements of the lower self that cling to the personality with such tenacity that few, in consequence, have freed themselves from their vital clutches. They are, namely: Hatred, envy and gossip. Eject these in this manner: Upon arising daily, give five minutes in concentration upon love, contentment and justice. Thus will your personality gain in such force and strength that those associated with you will respond to the vibrations, and you will soon gain the grandest of all accomplishments, that of allowing not anything of evil to enter into your thoughts. Then will you shine forth as a sweet personality, lending happiness to all whom you may meet, and causing those around you to feel thankful for having met you.

Third—The blending of the combination of the two in one cannot be attained until you have found your equilibrium, and that is found only after all selfishness and calumny have been entirely eliminated from both the individual and the personal self. Work for this standard—consecrate every thought to the soul power—wait not until the Angel of Everlasting Sleep has called the physical to his embrace to place a flower of love, or praise, or encouragement, upon a brow, but shine in your corner now.

San Francisco, Cal.

Hermetic Teachings.

W. P. PHELON, M. D.

It is because we believe the dead die not, that we have thus banded ourselves together. It is because we believe that those passing out of the visible side have not passed out of existence, but still move on, along the everlasting circle of changeless change, that we love to recall those who have been our dearest, most trusty, best-loved friends, two, three, five years or more ago. Thus, there comes to us a Brotherhood of both the living and the dead; a unity of thought and action that concerns each. It is demonstrated beyond question, we may act under the guidance and advice of those who are usually invisible to personal sight. They can certainly communicate with us. If this is a truth, then instances in confirmation should in no way startle us. They should come, as come they do, frequently, in proof of our theory.

They, who, out of the invisible, are thus helping us, belong to us by the self-knotted tie of obligation. Whether visible or invisible, why should we not expect them to take an interest in the successful issue of our affairs, and especially those of mutual concern? As days become years, and years are numbered into centuries, can we not expect their thought, their potency, their forcefulness, will continually be exerted in the same direction as ours?

Some time, to us, who are now in the visible, will come the hour when the veil of separation, so thin, so implacable in its persistence, will cut us off from further earthly expression. Do we not suppose we shall desire to say an occasional word to those we love, who yet, for a little while, linger in earth-life? Shall we not crave, with a longing insatiable, to be recognized? Will we not wish, above all things, to know that the love of our souls, for the first time fully unbarred, and poured out a great flood, meets with the complete return we hungered for? It will matter not to us in that condition whether we are entities, verities or vital forces. The only question for us is, shall we be able to impress ourselves, when disembodied, fully and strongly upon our fellows?

There must exist, as the result of our thought force exerted during life, some remnant, at least, of concentrated force moving in the same direction, as during the intense period of human existence. It has been proven, over and over again, to the members of the Hermetic Brotherhood, that no period of life exceeds in intensity that which concerns the re-affirming of the vows of ancient days; the joining of unity with the present membership of the Visible, in its strident onward movement.

The force now existing on

moves forward constantly, and must by its own weight carry forward those who pass into the Invisible, whether they will it or not.

It is one of my pleasures to think of those who have known me personally, face to face, on earth, and have gone hence, that they will await me. When my eyes shall close upon this visible for the last time; when the faces I have loved beyond expression shall fade away from the dimming vision, I believe the next sight that will come to me, as I gaze earnestly upon the rapidly changing panorama, will be the dear faces of those of whom I have known hitherto only by personal sense, but now by the clear vision. They will be those whom I have recognized, soul to soul, as in conclave we sat side by side. And I shall not be obliged to make myself known; I shall know as I am known. But this is in no sense a creedal expression of the Hermetic Brotherhood.

A Valuable Book.

GEO. C. NORRIS.

"The Duality of Truth," by Dr. Henry Wagner of Denver, Colo., is an occult work dedicated to all lovers of truth, whose scope is indicated by the titles to the chapters, as follows: I. The Law of progress. II. The Door to the Duality of Truth. III. The Sphinx, or the Riddle of Riddles. IV and V. Symbolism and Correspondence. VI. Hermetic Philosophy and the Occult Forces of Nature. VII. The Soul's Awakening.

These subjects are treated in a succinct, yet clear and lucid manner in a volume of but 206 pages. It is manifest that within this limited space it has been impossible to elaborate them to the extent that one not familiar with occult science could wish; but it is surprising how thoroughly the field has been covered, and how clear and free from technical terms the subjects have been treated. Not only students of "Hermetic Philosophy," but all thoughtful readers and earnest seekers for truth will appreciate this book. It should be used as a text-book by all classes of individuals engaged in the study or investigation of the occult forces of nature.

The chapter on "Hermetic Philosophy" is a gem, elegantly expressed, concise, yet comprehensive, clear-cut and lucid. It ought to be distributed, as a tract, broadcast among the people.

The whole work is the very best exponent of the "Wisdom Religion" yet written. It is to be hoped that the author will follow this work by others on the same subject. For sale at this office; bound in cloth. Price, \$1.00.

Denver, Colo.

A Spirit Letter.

EMMA DE LANO WHITNEY.

When the JOURNAL arrived on Jan. 8, I opened it and read aloud the poem by E. D. French, entitled "The Song of Hope." Taking up my pen, I wrote the following:

Oh! life, with its emotions and pulsating activities of heart and mind, thrust not thy shadows upon the soul's to-morrow. To-day the sunshine is gleaming and the spirit of our departed brother is resting, preparatory to taking up the duties of spirit-life. The thread broken in twain by the weakness of a well-matured life, will be knotted se-

curely, unwinding the flexible material until the tiny cord, far reaching, will mingle with elements conducive to the development of the progressive mind.

The intellect, attaining an elevated form of action, will not remain idle. More active now, than when fettered by the physical form; free to roam over the vast fields, the territory at large, the spiritual mind will devolve, aspire and attract higher forces and elements necessary to the combination of one grand and noble purpose. To concentrate the powers of the spirit for the universal good and uplifting of humanity; to reach out a hand with a magnetic current of strength, a voice gentle, yet firm, resounding with courage and good cheer; thus this noble mind, through all of the difficulties and expressions of earth-life, endeavored to walk in a path modified by a simple, temperate mode of action, as in regard to habit or care of the physical house, that nature truly adorned with a bright and animated spirit.

All the years of his life work for the spiritual cause, he trusted implicitly the guide directing him on, far beyond his most lucid ideas of heaven and of earth. Represented by and fondly endeared to the "large family of co-workers" of spirituality and development of the soul, he will be missed. Yet we of the spirit world commend the bright mind, the spirit of Bro. Buchanan to the intellectual sphere in the spiritual kingdom. Very effectually he made all arrangement for the transition of the spirit to the eternal home, passing peacefully, quietly and without fear to the higher condition of life.

Forrest, Ill.

Belated Dr. Battle.

TO THE EDITOR:

The claim put forth by Dr. Battle that the Nazarine is the author of the doctrine of the immortality of the soul, is also put forth by other belated theologians. They are of that class of non-progressive sectarians referred to by that distinguished scholar, Max Muller, who said: "He who knows but one religion knows none." Many centuries before the birth of Christ the doctrine of the immortality of the soul was taught. Zoroaster, as well as the Egyptians, taught it. Abraham declared: "If ye seek me ye shall find me, if ye search for me with your whole heart."

That great prophet, Isaiah, declared as the voice of the Deity: "I, even I, am the Lord, and beside me there is no Savior." Buddha, who lived nearly a thousand years before Christ, taught it. He said: "He who harbors in his heart the love of truth will not die, for he has drank the waters of immortality." Also he said: "Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds." There are many other similar declarations which may be quoted from Buddha.

That able, scholarly theologian, Rev. Dr. Lyman Abbott, says: "We do not think God has only spoken in Palestine and been dumb everywhere else. We believe he is a speaking God in all times and places."

JEWISH QUAKER.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

Respectable is a good word. Applied to a person, it means deserving respect, worthy of esteem and honor. Of course, like all good words, it has been degraded; and to some the word describes only that which is common, mean, ordinary. But that use of the word may indicate a defect, not in the thing described, but in the person who degrades a good word to uses that are "barely respectable." When a Spiritualist sniffs at the word "respectable," it may be that he should look to the working of his own mental machinery to see if it is well oiled and in good running order. The sniffy mood degrades everything that comes within its atmosphere. It casts suspicion upon patriotism, prosperity and whatever bit of civilization gets itself fairly established among men. He who sits in the seat of sniffiness is akin to the one who occupies the seat of the scorner, and often mars more than he makes.—Selected.

In Lighter Vein.

The author of "Mr. Dooley" gives this glimpse of "Molly Donahue's" musicale in the January *Ladies' Home Journal*: The guests had all assembled in the parlor and were awaiting the entrance of Mr. and Mrs. Malachi Donahue. "Something was evidently happening to Malachi, for from the bedroom issued moans and mutterings. Mrs. Donahue's warning whispers came out sharply; then there was a loud yelp of pain. 'Glory be, ye're twishtin' th' neck aff me.' 'S-st.' 'Hol' on, I tell ye; don't thry to pull me through that buttonhole.' 'S-sh.' 'Th' rubber on this necktie is busted. Tell thim I'm sick or dead. I can't go in.' 'Now ye're all right an' lookin' fine.' 'They're hitchin' up Malachi,' chuckled Mr. Dooley to Father Kelley. 'He's very ticklish. See, here he comes, lookin' like a pall-bearer at his own funeral.'"

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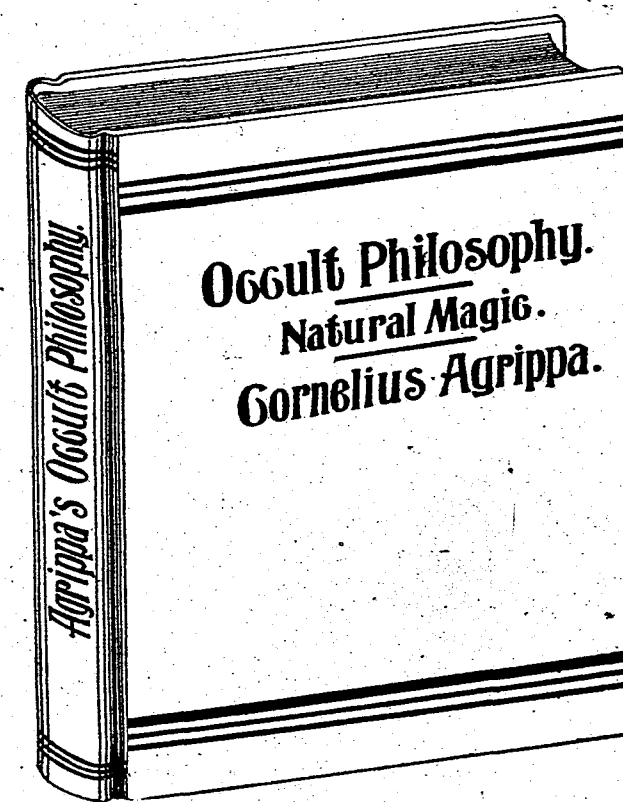
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Official Organ of the
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Between 10th and 11th Streets.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JAN. 25, 1900.

Mrs. Mary W. Kincaid, newly appointed member of the Board of Education for the city of San Francisco, is a woman of wide experience and excellent sense. It is fitting that woman should be represented, and the appointment is looked upon as a good one.

A Spiritual Revival is reported in progress in Philadelphia, by N. F. Ravlin writing to the *Progressive Thinker*. The First Association of Spiritualists are reported as holding splendid meetings. The Children's Lyceum has been reorganized, and the same good report is made of the work of Prof. Locke, and Prof. Barry in Columbia Avenue Hall. These kind of reports give courage to the faint-hearted, and inspire confidence in the future of our propaganda work.

Mrs. Moulton of Milwaukee, Wis., was arrested for fortune-telling last March and convicted in the police court. She took an appeal to the Superior Court, and in spite of a prejudiced Judge, and a vindictive prosecution, was acquitted by a jury composed principally of Catholics and infidels. Perhaps after a few more experiences of this character, Spiritualists will begin to realize who their friends really are.

Dr. Horatio Stebbins, for many years pastor of the First Unitarian Church of San Francisco, has retired to private life on account of failing health. The Rev. Bradford Leavitt takes his place, and was duly installed on Jan. 14. Mr. Leavitt comes from All Souls Church, Washington, D. C.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The N. S. A. Home Fund.

We are in receipt of a communication from Harrison D. Barrett, president of the N. S. A., urging activity in the collection of money for the purpose of securing a suitable headquarters for our national organization. From his letter we quote:

Knowing that you are deeply interested in everything that will advance the cause of Spiritualism, I venture to offer you an opportunity to lend your aid to one of the grandest efforts ever made to place Spiritualism in its true light before the world. Mr. Theodore J. Mayer offers to give \$15,000 worth of property to the Spiritualists of America—a handsome brick building situated near the Capitol in Washington, D. C.—provided they will raise \$10,000 to further the cause of Spiritualism. The entire sum must be raised before April 1, 1900, or the offer will be withdrawn.

Mrs. Maud Chesbro, writing to the JOURNAL from Visalia, Cal., says:

We have \$5.00 contributed by the people of Visalia for the N. S. A. If the State Association is going to raise a fund, we prefer to put it with that. We respectfully suggest that the secretary of the State Association communicate with secretaries of societies and prominent Spiritualists in California, asking for contributions, for there is nothing so effective as a personal appeal.

W. T. Jones, secretary of the California State Spiritualists' Association, also sends the following for publication:

To the Officers and Members of the Auxiliary Societies of the California State Spiritualists' Association:

At the quarterly meeting of the Board of Directors of the above Association, I was instructed to communicate with you, asking that you make contributions to the Home Building Fund in Washington, D. C., and send the amount to me, to be forwarded to the secretary of the N. S. A. before Jan. 1. Four societies responded in sums aggregating \$19. I am informed that one of the Oakland societies has remitted direct to Washington the sum of \$7, making in all \$26. Some of the societies have paid no attention to the appeal. As Mr. Mayer has extended the time to April, and lowered the amount required from \$15,000 to \$10,000, the Spiritualists of California should take an interest in securing the home so generously offered. If the auxiliary societies will do their duty, the California State Spiritualists' Association will be able to forward \$100 before April 1. Begin now; every true Spiritualist go to work, and let us not fail to secure the headquarters.

W. T. JONES, Sec.

We can only add that the JOURNAL is heartily in sympathy with the movement, and for the accommodation of the public, contributions may be left at this office for the fund being raised by the secretary of the State Association.

Owing to a serious breakdown in the *Sunflower* office, the January 15 paper will not be issued. A new press has been ordered, which will be in position in time to issue the February 1 paper.

Edison, the inventor, whose likeness is shown on the first page of this issue of the JOURNAL, speaking of his wonderful powers in the line of discovery of the laws which govern the universe, says, "these inventions do not seem to be mine; they come through me." In other words, he was but the medium through which they were given to the world. This is evidently the true statement of the fact. So is it with all the inventors—musical masters and poets—they are inspired. Mozart, one of the great masters, who thrilled the world, remarks on this subject as follows:

All my feelings and composition go on within me, only as a lively and delightful dream. The thoughts come streaming in upon me most fluently; whence or how I cannot tell. Then follow the counterpoint, and the clang of the different instruments; and if I am not disturbed, my soul is fixed, and the thing grows greater, and broader, and clearer; and I have it all in my head, even when the piece is a long one; and I see it like a beautiful picture—not hearing the different parts in succession as they must be played, but the whole at once. That is the delight! The composing and making is like a beautiful and vivid dream; but this hearing of it is the best of all.

Many Spiritualists think that everything which does not bear the name of Spiritualism is necessarily opposed to it, and therefore a fair target for abuse and condemnation without investigation. From an editorial in the January number of the *Harbinger of Dawn* we quote the following:

It is not generally known that Mental Science had its origin in the early history of Modern Spiritualism, first given to the world as spirit teaching, and first advocated by Spiritualist lecturers. Later, these teachings were taken up and systematized by Helen Wilms, Mrs. Eddy and others. That there is truth in Mental Science is demonstrated by the fact that a great number of the Spiritualists of 40 years ago who were familiar with its teachings, though octogenarians now, are still vigorous in mind and body.

The Unconscious Tragedies of human reason are the despair of philosophy. Men are somnambulists. Stupefied by the long night of unconscious activity out of which it arose, the human mind is only half awake to the world of reality and duty. J. Howard Moore, in the *Vegetarian Magazine*, says:

George Washington was the father of his country and a great and good man, but he held human beings as slaves and paid his hired help in Virginia whisky. It took Americans 100 years to find out that "all men" includes Ethiopians. Men who risked their lives in order to achieve personal and political liberty for black men, deliberately doom white women to a similar servitude. A rich man will give millions of dollars to a museum or a university, when he would know, if he had the talent to stop and think, that the thousands who make his wealth work like wretches from morning till night and feed on garbage and suffocate in garrets, in order that he may be munificent.

Letter from Mrs. Buchanan.

In response to the "Memorial Tribute," and the kindly and appreciative words of the friends of Dr. Buchanan, recently published in the JOURNAL, the following letter has been received:

Dear Friends in the Cause of Truth: I beg this privilege of thanking you all for the beautiful and appropriate tributes of honor given to the memory of my husband, the late Dr. Jos. Rodes Buchanan. No, "Dr. Buchanan is not resting in idleness far from his former home; he loved it and his labors too well." You could not have uttered more truthful words than to say: "Dr. Buchanan met the scorn and wrath of men and conquered in spite of it;" and some who have dared to sling their low insults at him have succeeded only in proving themselves mere intellectual pigmies, to say the least. He has towered above them as a mountain above a mole hill, while his brilliant intellect has shone as the mid-day sun over a distant twinkling star. He has left behind him a bright, trailing light such as but a very few men ever have or ever will.

Truly, he was a gifted genius in his line, such as the world has never known. In life, he gave his all, for its development, and in so-called death he submitted his brain and skull for the further demonstration and proof that his discoveries were based on the true science which, at all times and in all places, he was ever ready to give proof of.

Again I thank you for the kind and befitting tributes to his name. Begging to subscribe myself,

Most cordially,

ELIZABETH S. W. BUCHANAN.
623 Delmas Ave., San Jose, Cal.

Mrs. Buchanan will remain in San Jose for some time, and will give personal attention to correspondence regarding the Doctor's business and his works. She asks for the patronage of the public, as Dr. Buchanan's books can be obtained only from her. Particulars will be sent upon application.

Another Monument of education, indicative of progress, will presently adorn the beautiful city of San Diego. From the *Morning Call* of that city we quote the following:

The first actual preparation for building the Carnegie public library on the half block between Eighth and Ninth streets and on the north side of E street, commenced on Jan. 17, when the contractor began his work of moving the buildings from the property purchased by the city. Next month the library trustees will receive competitive designs for the construction of the building, but before the acceptance of any of the plans approved by the trustees, they will be submitted to Mr. Carnegie, together with a sketch, showing the location of the site.

The Editor's physical condition is now improving, under the magnetic treatment of Prof. Merrill, whose psychic and healing powers are excellent, and he confidently expects to dissolve the cataracts from the eyes in time.

A SEARCH FOR FREEDOM, by Helen Wilms, 367 pages. Cloth, \$1.50. For sale at this office.

The Reviewer.

SOME REMINISCENCES OF A LONG LIFE, with a few articles on moral and social subjects of present interest; by John Hooker, Hartford, Conn. Belknap & Warfield, publishers. 350 pp., cloth. Price, \$1.75. For sale at this office.

A record of a long and busy life; the prominent men met with and adventures passed through, with conclusions arrived at, after a careful consideration of the problems of life. The chapter on Spiritualism alone is worth the price of the book.

THE LIGHT THAT IS IN THEE, by Harriet B. Bradbury. New York: Alliance Publishing Co., 19 West 31st St. 86 pp., cloth. Price, 75 cents. For sale at this office.

A series of practical essays on the understanding and use of the higher spiritual faculties. The Divine Presence, The Losing of Self, Concentration, Meditation and Realization are the subjects treated. Another bark launched upon the sea of higher spiritual thought.

AN OPEN LETTER to the Hon. Wm. Jennings Bryan, by Wallace E. Nevill, 2929 Sacramento St., San Francisco, Cal. 24 pp. Price, 10 cts.

This pamphlet is really an appeal to all who exercise the power of government, to recognize the inalienable right of man to life, liberty and the pursuit of happiness. The author maintains that what is commonly called progress in government, such as the establishment of free speech, or liberty of conscience, is an indication that the people have thrown off the burdens of government to that extent.

EL RISHID, a new mystic novel. Anonymous. Los Angeles, Cal.: B. R. Baumgardt & Co. 438 pp., paper. Price, 50 cents; cloth, \$1. For sale at this office.

This novel is founded upon the principle that life is the opposite of death. It has no standard but its own, and copies neither in its style nor story anything in the novel line of previous date. The plot is based upon the best theories of the Psychologists of both ancient and modern times.

Little Men and Women—Babyland. Published by the Little Men and Women Co., 249 River St., Troy, N. Y. An illustrated magazine for little folks of all ages, in poetry and prose. The Old Doll and the New, by John H. Gutterman; Karl's First Sermon and Under the Mistletoe are among the good things of the January number. Monthly, 50 cents a year.

The Delineator, an illustrated monthly fashion magazine. Published by the Butterick Publishing Co., 7 West 13th St., New York. Price, \$1.00 a year. The number for February is a gem of art, and is the woman's indispensable magazine. Under the heading, A Roman's Love Story, is recounted the life history of Mr. and Mrs. Nathaniel Hawthorne, with portraits.

Thought Gems, a monthly series of Lyceum lessons. W. H. Bach, editor. Sunflower Publishing Co., Lily Dale, N. Y. The

January number contains the Lyceum catechism, by Mattie Hull; A Talk to Lyceum Scholars, by G. W. Kates; Spiritualism, by Louisa Shepard, and Light, by W. H. Bach. Subscription price, 25 cents a year.

The Harbinger. Published twice a month at La Hohe, Punjab, India. Edited by Durga Prasad. Annual subscription, 5s. This magazine advocates Monotheism, Vegetarianism, Temperance and social reforms, giving a translation of the Rig Veda and important news. The numbers issued Nov. 15 and Dec. 1, 1899, are just at hand. They contain an able article on Vivisection, an announcement of the Divine Science Congress held in Odd Fellows' Hall, San Francisco, Nov. 14th, and a poem by Henry Harrison Brown, entitled "Peace."

The New Cycle, the new form and name of the Metaphysical Magazine. Monthly, devoted to Science, Psychology, Art, Literature, Philosophy and Metaphysics. Leander Edmonds Whipple, editor. The initial number of 1900 is full of good things in all departments. Original essays, the home circle, philosophy and the world of thought. The Metaphysical Publishing Co., 465 Fifth Ave., New York. Price, \$2.50 a year; single numbers, 25 cents.

The Sunflower, W. H. Bach, editor and publisher, Lily Dale, N. Y. Semi-monthly. Price, 50 cents a year. The issue for the first half of January has an excellent portrait of Harrison D. Barrett on its title-page. Our contemporary is evidently destined to be a weekly paper of broad scope and influence, and we wish it success.

La Lettre d'Amour is one of the best love stories Richard Harding Davis has written. The scene is laid in London and the characters are a beautiful American girl, her mother, a wealthy young Harvard man, and a violinist of the Hungarian Orchestra. It is the leading story in the midwinter number of the Saturday Evening Post of Philadelphia, Pa.

Harbinger of Dawn. Ernest S. Green, editor and publisher, 1804 Market St., San Francisco, Cal. Monthly, \$1.00 a year. The January number contains the prophecies of Dr. Muehlenbruch for the next quarter of a century, as well as those already made, with verifications and failures. Harry Gaze, J. S. Loveland and L. Emerick are among the contributors to this excellent number.

To the Deaf.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Hermetic Brotherhood.—The regular, weekly, open meeting, on Thursday evening, the 18th inst., began with a song by Mesdames Weld and Rogers; a short address by the presiding officer, Chas. W. Weld, and then the audience was addressed by Dr. W. P. Phelon of Chicago. The subject was: "Aspire Constantly for Enlightenment (Self-Knowledge)." The Doctor's statements were both original and instructive. There are now two open meetings per week—Wednesday afternoons at 3 and Thursday evenings at 8. All are invited.

Mrs. J. E. MacLaughlin, an inspirational lecturer, recently from the southern portion of this State, desires to communicate with societies on this Coast who need a speaker. Her terms are very easy, as her wants are few. She is a versatile speaker, and her subjects have a wide range. Her address is 14 McAllister St., San Francisco; room 40.

Mrs. Addie L. Ballou has returned from the East and may be found at her home, 1170 Market St. She intends to resume her spiritual work on this Coast in the near future.

Mr. M. S. Norton delivered a lecture at the "Men's Home," 529 Mission St., Thursday evening, Jan. 18, taking for his subject, "The Problem of Life."

Mr. and Mrs. McMeekin, prominent mediums and spiritual workers of San Jose, are visiting friends in Oakland for a few weeks.

The Ladies' Aid Society will give an apron and necktie party in Occidental Hall on Friday evening, Jan. 26. There will be dancing, interspersed with an excellent musical and literary program, and refreshments. Admission, 10 cents.

The Board of Directors of the Mediums' Protective Association met at 215 Jones St. on Saturday evening, Jan. 20, and passed the following resolution: *Resolved*, That no person is eligible to acquire or retain mediumship in this society who practices card-reading for a compensation. W. T. JONES, Pres.

Mrs. C. J. Meyer and Mrs. Gillingham had a good audience at Friendship Hall, 335 McAllister St., last Sunday evening. These are test meetings and are successfully conducted.

Universal Spiritual Association.—The subject for discussion at 20 Eddy St. last Sunday was "The Folly of Theorizing." The music at these meetings is second to none in the city, and the presiding officer is the right man in the right place.

San Jose Notes.—The Society is doing as well as could be expected under the existing conditions. Mrs. Watson has a good attendance on Sunday, and has begun a course of lectures. The morning meetings are well attended. The Lyceum is growing slowly; we are sorry so few of the older persons take any interest. Mrs. Cowell will be here on Wednesday evening. On last Wednesday the hall was well filled—a very encouraging omen.

Quite a number of our members are on the sick list—la grippe, etc. We hope they will all recover.

There has been a change in the directorate of the Society; Mr. Johnson, as president and director, and Mr. Carper, as a director, resigning; Mrs. York and Dr. Bentley being elected in their place. Mrs. E. A. B. Marcen is now president of the Society, Dr. Bentley vice-president and Mrs. York secretary.

Mrs. Hendee-Rogers has been suffering for some time from colds and rheumatism, but is improving and doing a good work in her line. Mrs. York and Mrs. Stone are also busy.

There are at present fewer mediums in San Jose than for a long time. A good medium can always have work here.

It is queer that so few Spiritualists patronize spiritual literature and read so little, but why comment—human nature is the same the world over. AMIGO.

The Second Anniversary of Mrs. Sadie Eberhardt as a public medium was very appropriately celebrated on Thursday evening of last week, her hall being filled with friends, who congratulated her upon the marked development and progress made by her in so short a time as a platform medium. Mr. W. T. Jones gave a short address appropriate to the occasion, taking as his theme, "Anniversaries," and their significance in marking important events in human life and experiences, especially when they relate to the events which brought light and truth to the world through the instrumentality of mediumship. At the close of his address Mr. Jones introduced Miss Mabel Pfeifer as the chosen chairman of the evening, who presided with grace and aptness worthy of an older head. Verses composed for the occasion by Mr. Close were read by little Frankie Close, the smallest public speaker in the Mission Lyceum. The balance of the program, comprising recitations and songs, were well rendered and very enjoyable. Mrs. Eberhardt followed with messages from the spirit friends, which were gladly received, and when the hour came to say good-night all dispersed with a hearty wish for a happy return of many anniversaries.

At Mme. Young's meeting on Sunday evening, Jan. 20, Mrs. Seal spoke to a large audience, taking for her subject, "The Light of Truth." Mme. Young followed with messages from the spirit side of life. Many were turned away for lack of room. These meetings are held on Tuesday, Thursday and Sunday evenings at Oriental Hall, 605 McAllister St.

Progressive Spiritualists.—The usual song service, led by Mr. J. T. Lillie, was followed by a short address by Mrs. Addie L. Ballou. State Missionary and delegate to the National Convention in Chicago. Mrs. Ballou visited the principal cities of the East and found a condition of apathy existing which is unknown here. The speaker seemed to be very glad to be at home in California, and predicts a bright future for the cause on this Coast. Mrs. R. S. Lillie spoke upon "The Search for Happiness." Mr. Lillie sang a solo, accompanied by Mrs. Sadie Cooke. Mr. Wm. Rider is president of this society, and the meetings are held in Occidental Hall, 305 Larkin St., every Sunday evening. Admission free.

Mrs. Wrenn had a full house at 117 Larkin St. last Sunday evening. She was assisted by Prof. Fisher and Prof. Winslow.

Circle of Harmony at Occidental Hall, 305 Larkin St. Mrs. McMeekin gave a lecture on Mediumship. Mr. Bodkerk (German) spoke of the necessity of always being truthful before God and man. Mrs. Mary T. Howard related a very interesting incident of the manifestation of a deaf, dumb and blind girl proving her identity. Mrs. Rosina Inwood spoke of the opposition her husband had to Spiritualism, but immediately after his death he appeared and reprimanded her for weeping, and assured her that he was more alive than ever. Mrs. H. A. Tuance Randall, who has given so many excellent tests in former years in Oakland, was present with her good husband, and was present next Sunday at 11 a.m.

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Mrs. Nellie L. Harvey, who had suffered from catarrh for years, it having caused growths in the nasal cavities, and had also suffered from liver troubles and constipation, writes:—"Dear Doctor Peebles: My catarrh is much improved. The mucous has all cleared away under one month's treatment. This is the very thing that most of my friends have had to undergo an operation in order to be cured. The doctors here told me I would have to have an operation, but you cleared it away almost entirely in one month."

Mrs. M. H. Fyler, of Boone, Neb., who has been running down for several years, writes:—"I am feeling so well I do not think I need any further medicines. I did not think a year ago I would ever be as well as I am. I am very thankful for what you have done for me, and should I ever again need a doctor, I shall call upon you."

Mrs. Betsy Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhoea, writes:—"I have done my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thousand dollars."

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Alma Halladay, of Locke, N. Y., says:—"I can truthfully say I do not think I should have been alive to-day had it not been for you. I have followed psychic treatment and your medicine and rules as well as I could. I shall recommend you to all those suffering from chronic diseases."

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